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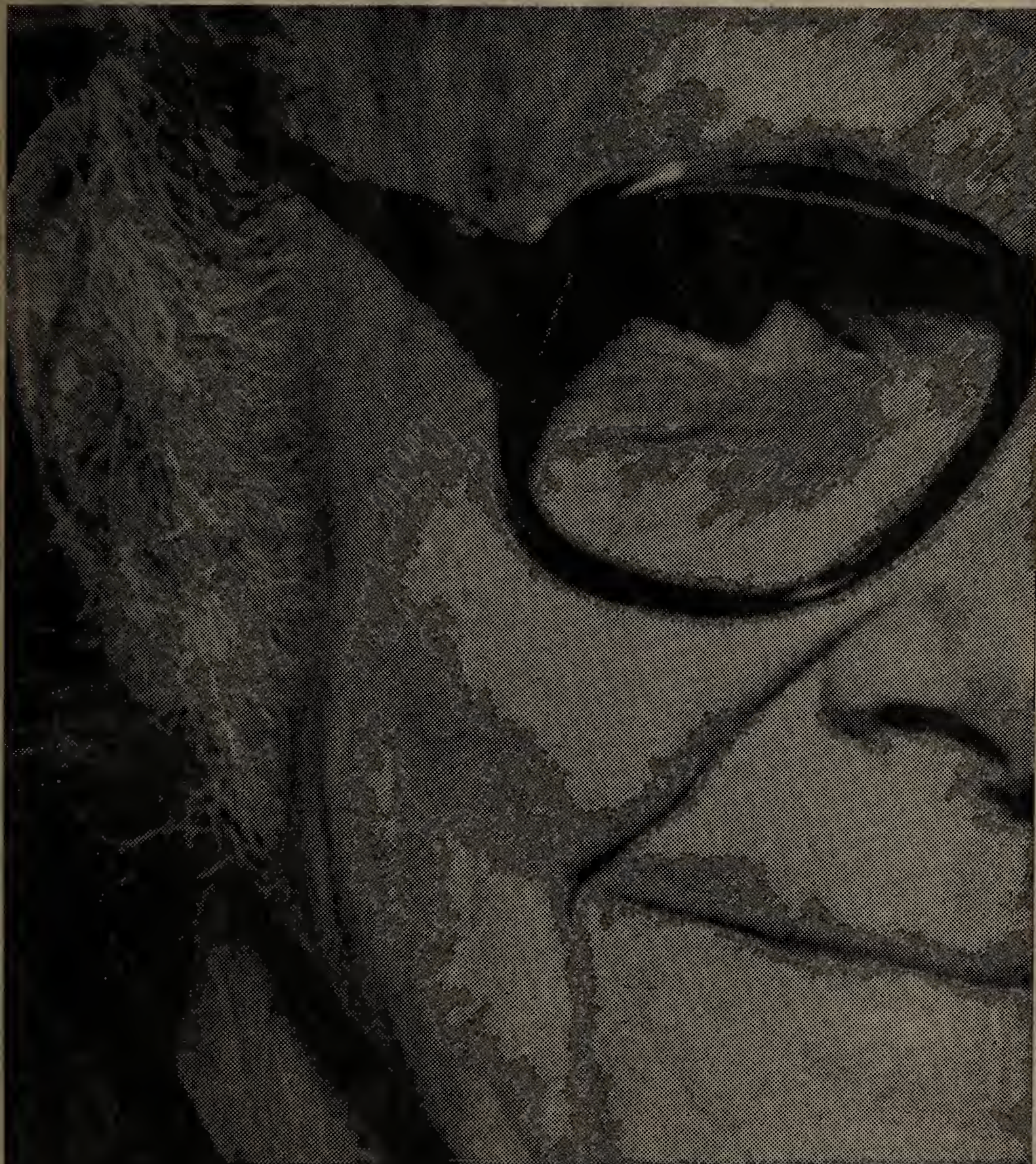
March 26, 1983

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# Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

BIPAD: 65498



**Activist Harry Hay**  
talks about "subject-subject consciousness"



# GayCommunityNews

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March 26, 1983

## Demonstrators Protest Sexual Assault

# New Bedford Shocked By Gang Rape In Bar

By Sve Hyde

NEW BEDFORD, MA — In what has been described as "the largest demonstration New Bedford has seen in years," a crowd estimated at 4500 took to the streets on Monday evening, March 14 to protest the alleged gang rape of a woman at a local bar.

Men and women, young and old, people of all colors turned out to register their shock and outrage at the two-hour rape of a 21-year-old woman by four men. About a dozen men are reported to have watched the rape, which took place on a pool table, and encouraged the rapists without summoning police or aiding the victim. The bartender also took no action to interrupt the sexual assault.

Debra Robin, the co-director of the New Bedford Women's Center, said, "Two-thirds of the demonstrators were local people, which is really exciting since it's hard to get people out. A lot of the people who came had never marched in a large group before, had never been in a demonstration before. There were lots of men, too, which is good because it's important for men in this community to speak up about this issue."

The Boston *Globe* reported that marchers came by car and bus from Massachusetts, Rhode Island and New York City. The Cambridge Women's Center received about 140 phone calls for directions to New Bedford and there was a large contingent of marchers from the Boston area.

Leslie Cagan, a Boston lesbian socialist-feminist activist and the veteran of countless demonstrations, said, "This is one of the best demonstrations I've ever seen in terms of size, and age and racial

diversity.

"People really understood that this rape symbolizes larger issues of violence against women. There was a good clear link made between issues of racism and sexism . . . The speakers and the crowd understood that violence against women is not the fault of the victims, it's the fault of sexism and attitudes about women.

Cagan continued, "I was politically and personally moved. I felt like I was part of a larger community even though I don't live there."

About 3000 marchers carrying candles filed in silent columns from the New Bedford YWCA to the steps of the City Hall, where they met another 1500 protestors and heard speeches by politicians, representatives of women's groups, and were read telegrams from Massachusetts Governor Michael Dukakis and Gloria Steinem, editor of *Ms.* magazine.

While the rally was taking place on the city hall steps, the Licensing Commission voted to accept the surrender of the bar's liquor license by owner Deborah Brum. The bar has been closed since the incident.

According to Robin, the bar owner wants to dissociate herself from the business and has had the fixtures removed from the premises. Brum could not be reached by *GCN* for comment.

Mayor-elect Brian Lawler has pledged to support the demands of the Coalition Against Sexist Violence, an ad hoc group that formed to coordinate community response to the rape. The demands include that city officials form a commission on the status of wom-

en, that a rape crisis center be established, that the courts compile statistics on rape, that police be given policies and training to deal with violence against women and that Bristol County District Attorney Ronald Pina hold witnesses to assault accountable for not intervening.

Rita Moniz of the Coalition and a women's studies faculty member at Southeastern Massachusetts University, said, "The new mayor will take office on Friday, we have met with him and he has made a verbal commitment to doing what is in his power to meet the Coalition's demands."

Robin agrees that Lawler has been responsive, but adds, "Let's see what he's going to do about it. Anybody can make promises . . . The Coalition constitutes a voting bloc. There is enough support for us that if we had a problem with what he did, we would be able to speak up about it. That's very significant."

Four men, arrested and charged with the rape earlier in the week, as well as two witnesses to the assault, were indicted on Wednesday, March 16. Scheduled for arraignment on Thursday morning, the men are being held at the New Bedford jail. The two witnesses were indicted on charges of being accessories before the fact of rape and are reported to have encouraged the rapists in their attack on the woman.

*GCN* contacted Pina's office shortly before presstime. Cynthia Fernandez, a spokeswoman for Pina, would not comment on why only two witnesses were indicted when there are reported to have



Ellen Shub

been more onlookers in the bar and why the bartender was not indicted, even though reports indicate that he did nothing to stop the attack. Fernandez also would not comment on Pina's strategies regarding prosecution of the witnesses.

Debra Robin, who is a member of the Coalition as well as co-director of the women's center, hopes that violence against lesbians will be brought up as the Coalition expands its work in the rape case. "Violence against lesbians has not been addressed a lot here . . . Three and a half years ago, a woman here — a lesbian — was in bed with her lover. Her husband came in and shot one of them. He was given a mild sen-

tence because . . . he had a right to be angry because she was a lesbian.

"People always think of violence against women as rape or battering, but the issue is much broader than that," said Robin.

— filed from Boston

At *GCN* went to press, a women's group in New Hampshire announced that there will be a candlelight vigil in front of the New Hampshire statehouse in Concord on Sunday evening, March 20, at 6:30 p.m. It is being organized by the Women's Crisis Service for Rape Victims and Battered Women and the New Hampshire Coalition Against Family Violence in response to the New Bedford rape.

## Hospital Told To Reinstate Gay

By Betsy Smith

BOSTON — A state labor arbitration board recently decided that the employer of a gay man had treated him unfairly after he was accused of misconduct on the job.

Michael Frorillo, an employee of the Human Resource Institute, a private psychiatric hospital in Brookline, had been accused of sexually molesting several male patients at the facility and had been disciplined by the hospital administration in spite of the fact that the hospital was unable to verify the allegations.

Frorillo, an openly gay therapist was union steward for Local 285 of Service Employees International Union at the time these charges were made. He said, "The hospital has come to realize that they just can't harass their gay employees and disrupt people's lives without regards to the consequences."

In April of 1982 two male patients had reported to the unit director that Frorillo had taken them, on separate occasions, into a treatment room in the hospital and performed genital and rectal examinations on them.

The hospital medical director, Bernard Levy, met with Frorillo later that week, and he informed him that although the hospital was unable to make a definitive determination as to the truth of the allegations, a decision had been reached to transfer Frorillo to another unit and to change his work schedule from nights to days and evenings. His status was also changed from being a part-time employee to an on-call employee, a position that does not have guaranteed hours or benefits.

The state labor board arbitrator's decision reversed the administration's actions, except for the hospital's temporary reassignment of Frorillo to another unit. The arbitrator also made the hospital responsible for the economic losses incurred as a result of the hospital's unfair treatment of Frorillo.

Frorillo said that "the fact that I was openly gay on the unit meant that management automatically assumed I was guilty or that it was a strong possibility. Had it been a case of a straight male therapist molesting a male patient then probably no one would have taken the allegations seriously."

Frorillo continued, "There is an enormous amount of homophobia in the field of mental health not only for practitioners but for the patients as well. I hope this will set a precedent for how management will deal with patients as well as employees who take the risk of coming out in mental health settings."

Head nurse Carol Glazier testified in the investigation that at the time of the accusations she did not think that they were true and that she feared Frorillo was "vulnerable to be scapegoated [by the patients]."

Frorillo was supported by his co-workers who did not believe the allegations and felt he was being unjustly treated. The arbitrator's conclusion is that "the Hospital did make some far-reaching decisions regarding Frorillo based on [the testimony of] two patients — to the limited extent the Hospital was inclined to inquire — [which was] either refuted or doubted by Frorillo's co-workers."

## Texas Drops Sodomy Appeal

By David Morris

DALLAS — Less than a year after the state's sodomy law was struck down as unconstitutional, attempts are being made in the courts and in the legislature to keep gay sex illegal in Texas.

A long-time foe of the gay movement, Rep. Bill Ceverha of the Dallas suburb of Richardson introduced a bill on March 11 to make several categories of "deviate sex" criminal offenses, some of the categories felonies, some misdemeanors.

And in the Panhandle city of Amarillo, Potter County District Attorney Danny Hill has renewed his plans to appeal the landmark court ruling made last August striking down Section 21.06 of the state penal code. The statute had made any sex between males except mutual masturbation a misdemeanor. Federal District Judge Jerry Buchmeyer declared in his ruling that 21.06 violated the equal protection and right to privacy provisions of the U.S. Constitution.

Buchmeyer's ruling came in a lawsuit filed by Dallas teacher Don Baker against Dallas County District Attorney Henry Wade. Since it was a class action lawsuit naming Wade as a representative of all the district attorneys in Texas as defendants, any district attorney in the state, including Hill, can appeal the decision.

"Hill's decision to pursue his appeal, which he originally filed immediately after Buchmeyer's rul-

ing, follows an announcement by state Attorney General Jim Mattox that he will not follow through with his predecessor's plans to appeal the decision. His predecessor, Mark White, announced the day before he was elected governor last November that he would appeal the ruling because, he claimed, he was required by law to do so. Mattox, however, has said, "there is no point in trying to defend an unconstitutional law."

Hill announced his intentions on the same day that Ceverha introduced his bill in the legislature.

An organization formed in February called Dallas Doctors Against AIDS has offered to pay the cost of Hill's appeal. The Doctors believe that the way to prevent the spreading of Acquired Immune Deficiency Syndrome is to outlaw gay sex.

Gay activists are confident that neither Hill's appeal nor Ceverha's bill will succeed.

Houston Gay Political Caucus President Larry Bagneris pointed out that the House Jurisprudence Committee, to which the bill will be sent, is chaired by Deborah Danburg, who was elected from the heavily gay Montrose section of Houston with gay support. And four other members of the committee were elected with gay endorsements. Bagneris told *GCN* that enough senators have committed themselves to opposing the measure to block its consideration

on their side of the capitol.

"I think politically we've got things in order," Bagneris said.

Robert Schwab is equally optimistic about the outcome of the appeal. He said the Dallas Doctors will have no effect on the case since no new evidence can be considered on appeal and since the new evidence would in any case consist of outdated medical articles claiming sex causes AIDS.

Schwab explained that if Buchmeyer's original ruling stands after the appeals court has ruled, it will provide a binding precedent in Louisiana and Mississippi, the other two states in the Fifth Circuit. The ruling could thus have great value in court challenges to those states' sodomy laws.

Additionally, the Buchmeyer ruling could be cited as authority in any other circuit in which the issue has not previously been raised.

Schwab said the question of gay sex in Texas may be in the courts for a long time. "It may take years," he said, "but if they want to fight, we're prepared. The homophobes with their bigot bucks will not succeed."

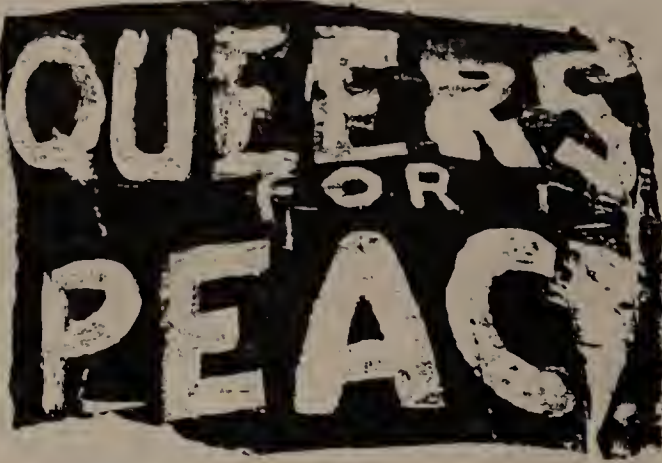
Tax deductible donations to help match "bigot bucks" with gay dollars in *Baker v. Wade* may be sent to Texas Human Rights Foundation, 3128 Lemmon Ave. East #304, Dallas, TX 75204.

— filed from Boston

# News Notes

## quote of the week

"The gender gap is a code word for the gay gap. The gays are very politically active and have decided to go with Democratic candidates regardless . . . The general public sees ERA as a loser."  
— Phyllis Schlafly's explanation of the ever-growing opposition of women to Reagan's positions on defense, economy and social spending issues.



## peacequeers reorganize in beantown

BOSTON — The Boston gay and lesbian disarmament group is reorganizing to continue its work promoting peace and justice issues in the gay community, according to a press release.  
Originally formed as the Gay and Lesbian Task Force of the Boston June 12 Campaign last year, the group worked to increase gay and lesbian visibility at the national disarmament march in New York City. The Task Force emphasized the connections between the issues of disarmament and the day-to-day survival issues in the gay community.  
The disarmament group will hold an open meeting on April 10 at 7 p.m. both to meet with other progressive gay and lesbian groups and to discuss giving grants and loans to other groups. For information about the meeting's location, call 984-9154.

## alaska man receives harsh sentence in boy love case

ANCHORAGE, AK — An Alaska man was sentenced to 23 years in prison on March 3 after being convicted of 22 counts of sexual misconduct with children, according to the Anchorage Times.  
Paul Smith, 41, was described by the judge in the case as "a great person . . . except when you're fooling around with young boys." Judge Ralph Moody said that he was particularly disturbed that Smith would befriend fatherless boys and then engage them in sexual activities.  
Assistant District Attorney Elizabeth Sheley reviewed evidence which indicated that Smith's pattern of befriending the boys was true in all but one of the cases. Sheley argued for a harsh sentence to serve as a warning to others.  
Smith's attorney, however, described him as a product of a sexually "stunted" background and said that Smith was "naive about his own sexuality." The attorney's pleas for a light sentence with rehabilitation went unheeded by the court.

## nyc establishes office to monitor a.i.d.s

NEW YORK — The City of New York has established a special office to monitor the health problems of gay men and women with a focus on the AIDS epidemic, according to the New York *Daily News*.  
The office, called the office of Gay and Lesbian Health Concerns, will be headed by Dr. Roger Enlow who is on leave from the Hospital for Joint Diseases and Beth Israel Medical Center.  
Mayor Ed Koch and Health Commissioner David Sencer said that Enlow's job will be to improve health care delivery to gay citizens.  
A National Gay Task Force spokesman said that the formation of the office is a "positive gesture by the mayor in the right direction." The mayor has come under sharp criticism by the city's gay community for not taking steps to combat AIDS. Nearly 200 New Yorkers have died of the disease to date.

## brazilian gay group allowed to incorporate

RIO DE JANEIRO — A Brazilian gay group has been allowed by the government to incorporate as such, according to London's *Gay News*.  
The Grupo Gay de Bahia (GGB) has incorporated in spite of the Brazilian laws prohibiting the recognition of an association whose aims are "against public morals and good mores." Activists say that it is a great victory for the Brazilian gay liberation movement because it signifies public acknowledgement of the group's legality.  
There are presently seven gay groups in Brazil, only two of which are incorporated and those as "cultural associations" whose bylaws do not mention homosexuality.

## frequency gaie waves threatened

PARIS — A recent decision by a city agency may reduce the world's only gay radio station to a few hours programming each day on a frequency shared by several minority groups.  
*Gai Pied* reports that more than 6,000 Parisians demonstrated in support of Frequence Gaie, the 24-hour exclusively gay and lesbian FM station, on January 22, three days after the decision was made public.  
"There just isn't enough room for everybody," Michele Cotta of the city's Haute Autorite de l'Audiovisuel had claimed. "We currently have more than 150 requests and we only want 18 frequencies on the FM band in Paris. Nobody has a monopoly on broadcasting; everyone should regroup with three or four on a frequency."  
Public support, in the form of 15,000 telegrams to officials and a 3,000-strong demonstration, had saved Frequence Gaie last July after officials announced that the station would be among those to lose their licenses in the government's effort to reduce the number of broadcasters. The Mitterand government, which is generally supportive of lesbian and gay rights, had earlier permitted a large number of small, independent stations to share the airwaves with the government's own stations.  
"If we were to restrict homosexuals' free expression," said Senator Henri Calllavet in a message to Cotta, "that would be more than an unfortunate step backward; it would be unacceptable. We have yet to learn the motives of the Haute Autorite, but it is certain that the agency should not rule on the basis of political criteria but should support free expression by the greatest number . . . You represent some three and a half million people in France. In think it would be a mistake to persist in such a desision."

Although the ruling Socialist Party has made no official statement on the problem, a Party spokesperson reportedly told Didier Varrod of Frequence Gaie that he would do "everything in his power to straighten things out."

## staffers hope to seize means of production

LONDON — After several months of financial turmoil and confusion over actual ownership, the staff of the *Gay News* of London has announced its intention to purchase the paper.  
In October 1982, the *Gay News* was purchased by Robert Palmer from Denis Lemon for about \$200,000. Palmer has not been able to meet his financial obligation to Lemon and in an attempt to maintain his ownership, Palmer renegotiated the deal with Lemon. Lemon was appointed editor-in-chief of the paper. That appointment was quickly withdrawn after community and staff outcry and Palmer and Lemon have both approved the staff takeover of the paper.  
For a short time this winter, activists feared the paper would simply fold. The *Gay News* recently celebrated its tenth birthday as England's weekly for gays and lesbians.

## give it to me straight, doc, and fast

SEATTLE — Tests for three kinds of venereal disease have been developed which will reduce the waiting time for a diagnosis from days to minutes, according to the *Bay Area Reporter*.  
The tests, for gonorrhea, chlamydia and herpes simplex type 2, are expected to have a significant health impact when they are ready for general use, probably by 1984.

## boston cops sued by anti-klan demonstrators

BOSTON — A lawsuit arising from last October's violent confrontation between cops and anti-Ku Klux Klan demonstrators was filed last week, according to the Boston *Phoenix*.  
The \$2.8 million federal suit was filed by the Civil Liberties Union of Massachusetts (CLUM) on behalf of 14 persons who claim to have been injured by motorcycle-riding and horse-mounted cops. The suit charges that police used the motorcycles and horses "in a dangerous, unreasonable and excessive manner" in their attempt to disperse a crowd of 1000 anti-Klan demonstrators, which included many lesbians and gay men.  
CLUM staff attorney Margorie Helms told the *Phoenix*, "The police have regulations on the care of the animals. And they have regulations regarding demonstrations in general. But they don't have regulations on how to use 3000 pounds of horseflesh at a demonstration."

## heckler vows to support a.i.d.s. research

WASHINGTON — In an interview with Lou Chibbaro, Jr. of the Washington *Blade*, Secretary of Health and Human Services Margaret Heckler said that she favors "leaving no stone unturned" in research efforts to find a cure for AIDS.  
Heckler called AIDS a "scourge" that is causing tremendous human suffering and that she would not block funding of AIDS research because many persons suffering from the disease are gay men. Some conservatives have said that research funds are the result of lobbying by "gay militants." Heckler, however, said that AIDS patients are "Americans" and that to hold up funds would be deplorable.  
In spite of indications that she would face questioning on her Congressional voting record on gay issues, Heckler was not directly asked about AIDS funding during the confirmation hearings. Her appointment was overwhelmingly approved by the U.S. Senate on March 11.

## stanford gay scholarship to be revamped

STANFORD, CA — The Gay and Lesbian Alliance of Stanford University is trying to supplement the \$500 donation to the school for a scholarship to an openly gay or lesbian student. The *Bay Area Reporter* states that the group hopes to raise at least \$1000 and to modify the qualifications enough to gain University acceptance for the proposal which has been rejected by Stanford administrators.  
The University administration has indicated that the scholarship has too many restrictions placed on it and that sexual orientation is a "private matter that should not be used as the basis for extending or denying benefits to students."  
The gay students' group has proposed that the scholarship be aimed towards health care and has chosen the Medical School as recipient of the gift. The group cited health care as a critical area in which more openly gay practitioners are needed.

## sydney gay club raided a second time

SYDNEY, AUSTRALIA — In the second raid on a popular gay club in four weeks, cops arrested 11 patrons of Club 80 on February 25, charging them under the anti-homosexual sections of the New South Wales Crimes Act, according to a press release issued by the Gay Rights Lobby.  
Activists in the Lobby termed the reform of the Crimes Act an "urgent necessity." Said Robert French, of the Lobby, "Certain sections of the police force are telling the government clearly that unless the laws are changed they will use them to terrorize citizens whose only 'crime' is to be homosexual."  
Sydney vice squad officers raided Club 80 on January 29, arresting six persons and harassing hundreds of customers. The initial raid was followed by a large demonstration and a meeting with police and government officials and gay community representatives. The gay community has responded to the second raid by calling for a gay block vote against the ruling Labor Party in the federal election which took place on March 5.  
At the time of the second raid, 19 complaints resulting from police misconduct in the January raid were under investigation by a New South Wales government ombudsman.

# Newak Loses Appeal, Press Rule Relaxed

By David Morris

FT. LEAVENWORTH, KS — A woman in the Air Force who was given an unusually harsh prison sentence for drug use and lesbian sex has lost in the first stage of her appeal process, but her case has resulted in a minor liberalization of military regulations.

An official in the Army press office told *GCN* on March 16 that changes "in the mill now" will allow military personnel in prison to communicate in writing with the news media so long as their communications contain only personal opinion. All communication with the press had previously been banned by Army regulations. The change does not affect fact-to-face or telephone contact with the media nor does it allow discussion of subjects other than the prisoner's personal opinions without prior approval by authorities.

The change in Army policy is apparently in response to a case now pending in Federal District

Court in which Air Force Lt. Joann Newak, now serving a six-year sentence at Leavenworth, claimed that officials had prevented her from communicating with her attorneys and with the press. Officials agreed in court not to interfere with Newak's communication with her attorneys but claimed communication with the press could involve breaches of national security.

Although Newak is in the Air Force, Army regulations apply to her because she is being held at Ft. Leavenworth, an Army facility.

A court of military reviews on December 15 ruled against a motion by Newak's attorneys to overturn her first-offense conviction on charges of smoking marijuana, taking diet pills she allegedly thought were amphetamines, and having sex with another woman while stationed at Hancock Field, near Syracuse, New York.

Newak was sentenced to six

years hard labor at Leavenworth for acts performed in her off-base apartment while she was off duty. None of the acts is illegal under civilian law in New York and none of the acts would usually be punished with a prison sentence even in the military.

Bonnie Strunk of Syracuse, one of the attorneys working on Newak's case, told *GCN* the next step in the process will be the court of military appeals.

Strunk said a significant legal question in the case involves the constitutional rights of persons in the military. She and Faith Seidenberg, the attorney who will argue Newak's case before the court of military appeals, hold that military personnel have the same constitutional rights as other citizens when they are off duty and off military property.

Lt. Col. Edward Miller, one of the judges in the court of military review, issued a 37-page opinion

arguing that for reasons of military security, the Bill of Rights does not apply to military personnel. "Had the accused been tried on these identical charges in a civilian court," Miller wrote, "which would probably have been unfamiliar with the laws and traditions developed by the military during its long history, it is likely the court would not have had full capacity to recognize the complete impact of damage to the national security resulting from such conduct on the part of a commissioned officer."

Federal district courts, the next step after the court of military ap-

peals, recognizes the constitutional rights of military personnel.

According to the State Conference Legal Defense and Education Fund of Syracuse, an organization supporting Newak, her contacts with the press, specifically with the syndicated columnist Colman McCarthy, resulted in a denial of clemency and in a disciplinary report at Ft. Leavenworth. McCarthy has written several columns criticizing the military's handling of the Newak case, referring in one of them to "a bizarre and near-unbelievable story of heavy-handed military justice."

## Michigan Lesbian Gets Another Day In Court

By Jil Clark

DETROIT, MI — The Michigan Court of Appeals recently decided that a circuit court erred in taking custody of a 10-year-old boy away from his mother, a lesbian who claims that the judges involved acted on their belief that homosexual relationships are "unstable."

The circuit court had found that, although Pamela Meier was better able to give love and religious instruction to her son Eric, his father, Jeffrey Meier, was better able to provide a stable family unit.

The high court said that Wayne County Circuit Judge Joseph Sullivan should not have transferred custody from the mother to father in a March 1981 trial.

Nevertheless, the high court ordered the case back to the same court for a new custody hearing, to determine whether a "custodial environment" has been established in the two years Eric has spent with his father. If the lower court decides that such a relationship has been established between the father and son, another change of custody is unlikely.

The appellate court wrote, "Although we sympathize with the potential inequities to [Pamela Meier], we, too, must conclude that the best interests of the child must prevail over procedural fairness to the parents."

Throughout all of this, Eric Meier has maintained that he wants to live with his mother.

"The record utterly fails to support the trial court's conclusion that clear and convincing evidence established that Eric's best interests would be served by awarding custody to the father," the appellate court wrote.

The court went on to say, however, that Judge Sullivan and Judge Victor Baum, who in the past two years, have approved numerous requests by Mr. Meier for reductions in Ms. Meier's visitation, "studiously avoided making any value judgment on the lesbian issue."

Pamela Meier and her lover, Jane Doe (not her real name), disagree. "Without 'clear and convincing evidence' one can only conclude that the basis for the

decision was an implied value judgment on lesbianism," they wrote in a letter to *GCN*.

Reading from notes which she took during the 1981 trial, Doe told *GCN* that Judge Sullivan said that he couldn't believe that "these kinds of relationships" are "stable and permanent."

In her appeal, Pamela Meier said that Judge Baum had commented that her relationship with "other" must be considered because a "child learns from what it sees, much more than what is said to the child."

Monica Sacks, Pamela Meier's attorney, said she hopes the case will be back in court within six months.

Sacks said that the trial court "will look at a lot of things in determining 'custodial environment': how good a parent he is, how well the child is doing in school, extra-curricular activities — is he in Boy Scouts, etc. This is as important as the length of time he's been with the father . . . And, of course, I hope they will consider the child's preference."

— filed from Boston

## Military Recruiters at Bates

By Elizabeth Hill

LEWISTON, ME — A small group of gay activists and supporters has shaken Bates College more profoundly than even the war resisters of the Vietnam era.

They are campaigning to have military recruiters barred from this elm and ivy-covered campus unless they sign statements saying that they as employers do not discriminate against lesbians and gay men.

Where the Vietnam protests touched the Bates campus in a few ripples well orchestrated by the administration, this issue has hit the college broadside, dominating the last few editions of the college newspaper and estranging the Gay-Straight Alliance from other minority groups, including the Afro-American Society, which provides part of the GSA funding.

Thus far, proposals to bar recruiters have been rejected by the administration and the student assembly. Faculty members are scheduled to vote on April 14.

The administration maintains that while it opposes discrimination the foundation of the college is an open forum, where all viewpoints are welcome. However, the college does specifically exclude recruiters who acknowledge they discriminate against women or people of color.

To test just how open the Bates forum is, GSA president Phillip Crawford proposed inviting the Ku Klux Klan onto campus, confi-

dent the administration would not allow it, and thus exposing their hypocrisy.

This idea cost the GSA much of the support it had won on campus in its five-year history.

The idea has since been rejected by the 25 active members of the GSA, but only following long, bitter discussions on campus. Crawford concedes that the blacks on campus saw it as "stepping on their toes to get our rights."

However, he claims there is still a broad base of support on campus, including about 80 percent of the faculty.

Some of that support was evident several weeks ago when about 100 people took part in a sit-in when Marine recruiters were on campus, before the KKK proposal.

Also several weeks ago, the college administrators agreed to include a page on gays and lesbians at Bates in the "Viewbook," which is sent to thousands of prospective students each year. Originally, GSA wanted an entire pamphlet, but is satisfied with this arrangement.

Presently, GSA has a "rather low image at Bates," says faculty advisor Carol Taylor, a professor of English. However, she is optimistic that will improve, following GSA's last meeting, where it voted down the Klan idea, drafted an official apology to the Afro-American Society, and appointed Crawford and John Marsden co-chairs of the group. Marsden is seen as more temperate than Crawford.

In addition, GSA is formulating plans to spearhead a regional and/or national protest among undergraduates about military recruiters. It is planning a fast during the spring, "a symbolic gesture and fundraiser," says Taylor.

She believes the faculty "may well be able to support" the addition of sexual preference to the anti-discrimination clause all prospective employers must sign. She says the stumbling block thus far has been mostly the methodology of GSA.

There are those on campus who object to more than methodology. A small contingent of students calling themselves ASP — Alliance of Straight People — has sold more than 100 T-shirts bearing the picture of a snake and the motto, "Don't Tread on Me." The group claims it believes in patriotism and authority figures.

This is the same group of students who in the past have harassed the Afro-American Society with a racist column in the student newspaper and spoken out against the campus feminist group and anti-nuclear activists when Holly Near performed at Bates.

## IWD in Boston

By Sue Hyde

BOSTON — Local observances of International Women's Day were held in Dorchester, Boston and Cambridge on March 12 and 13. Two more events are planned for March 19 to celebrate the international holiday for working women. IWD, as the day is known, is actually March 8. The day was set aside early in this century to commemorate two strikes by women garment workers in New York City, the first on March 8, 1857 and the second on March 8, 1908. Women the world over seize the day to reflect on the struggles for self-determination and liberation.

On Saturday, over 400 women gathered at the Grover Cleveland School in Dorchester. It was the sixth such day organized by the Dorchester Women's Committee.

The daylong event was titled "Women With a Vision: Sharing our cultures, building our strengths" and featured workshops in the morning and speeches, skits, poetry and music in the afternoon. The audience of black, white and Hispanic women of all ages and sexual persuasions well represented the diverse women's community in Dorchester.

This Saturday, March 19, an ad hoc coalition of activists from the Cambridge Women's Center, Feminist Coalition, and Feminists Against Militarism, will coordinate a march for IWD. Stepping off at 11:30 from the Center at 46 Pleasant Street in Cambridge, the march will wind its way through the city highlighting at different points along the route both the history and current issues of the women's movement. On Saturday evening, a dance sponsored by Amethyst Women, an alcohol recovery group for lesbians, will be held at the Cambridge YWCA.



Enjoying a day for women in Dorchester.

# Community Voices

## alienating

Dear *GCN*:

I write this letter to communicate my need for more coverage of the mainstream issues which affect the gay and lesbian community.

By providing what I think is a disproportionate amount of space to issues which affect only a few of us directly (lesbian s/m and NAMBLA come to mind) I find that *GCN* alienates many of our population.

I respect and support *GCN* for providing a forum to discuss *any* topic which affects the smallest number of our community members. We are a diverse group whose only commonality is our sexuality. Unlike other minorities, we share no socioeconomic, political or religious background and our priorities vary greatly from person to person. But I feel that *GCN* does itself and the community a disservice by not promoting more discussion of subjects which involve larger factions of an already divided community.

Bruce Levitt  
Boston, MA

## supporting kids

Dear Gang,

Please pardon my garrulous letters. But I cannot comprehend how a homosexual can be homophobic. It is paradoxical.

Thank for the extensive sane unhysterical unhyprocritical unhomophobic coverage of the controversial gay homophile paedophile pederast boy love subject. It is an explosive dynamite subject based on groundless myths and stereotypes and unknown factors.

When I was a homeless orphan and a street waif, only boy lovers cared for me, I was not sex-ploited nor abused nor assaulted nor injured, I was fed and housed and clothed and cared for, something my neglectful alcoholic abusive brutal father did not do. So-called strate parents and relatives do most of the child-beating and abusing and exploiting and incesting *ad nauseum*. Orphans were beaten and abused in orphanages when I was incarcerated in institutions in 1920-1927 in Conn. Boy lovers saved my life.

And, in turn, I have adopted many kids and supported many kids, worldwide, sight unseen, for over half a hundred years. At present am supporting gamins or street kids in Bogota thru the Ninos De Las Americas (Children of the Americas) project and a similar project in Mexico and also another similar program in America- for hispanics from poverty level families. So sex is not always part of boy love relationships. The kids I have housed and provided for are all strate and married and professionals or successful and I am a family friend for decades. Beautiful relationships, not understood by uptights or our so-called society. More primitive societies practice this culture as part of growing up, in USA it is a "crime" worse than mass murder (considered so by some judges!) The true criminals are those who don't love, and traumatize kids and harass families and ruin lives and careers, the cops and courts are the true criminals. Over 10,000 kids starve every day to death. It isn't important. But a man who is caring for a child is arrested for loving the kid. It is okay to kill kids, just don't kiss them. Our senseless values are distorted and sick.

Manny Russo  
San Francisco, CA

## brouhaha

Dear *GCN*,

A nurse friend keeps me informed of the latest horror stories on herpes, A.I.D.S., and other exotic sexually-transmitted illnesses she doesn't want to acquire. Fortunately, she's taking a statistics course this semester, so she may develop some notion of what I mean when I tell her that the probability of being one of the 600 or so A.I.D.S. cases divided by the U.S. population. The media creates these "disease-of-the-month" terror campaigns periodically. This current A.I.D.S. brouhaha has a "Let's get the queers" undercurrent that I find rather disturbing. Gays have enough trouble as it is without having the media label us as insidious creators and carriers of some deadly new disease. Maybe I'm over-reacting, and looking for a potential anti-gay witch hunt where there's really only a genuine concern with a health issue. I certainly hope so, anyway.

Love,  
Phil  
Miami, FL

## Marketing Director

(formerly Promotions Manager)

Responsible for designing and implementing campaigns to increase *GCN's* subscription and newsstand sales. Experience in marketing helpful. Full-time. Health insurance and paid vacation. Position open now, starting date flexible. Resumes and inquiries to: Cindy Patton, *GCN* 167 Tremont St. 5th Fl., Boston, MA 02111, (617) 426-4469.

## gay games II

Dear *GCN*,

In Robert Ellgas' article (*GCN* Feb. 12), many problems involving Gay Games I/'82 were outlined, along with much of the fun. While I agree that there should be more representation from the Third World, there should be better representation from the "gay centers" of this country, especially Atlanta, Chicago, Dallas, Houston, New Orleans, Philadelphia, Portland (Oregon), New York and Washington, DC. Why these cities failed to field strong teams is worth considering and correcting. They certainly have the talent. They also had as much, or as little, time as Boston did. Intercity competition may have been a factor, as well as San Francisco's inability to convey confidence that the Games were going to come off as described.

Brian McNaught not only secured the City Flag for the Boston team, and the Mayor's Proclamation of Gay Olympics Week here, but also gave support of bidding for Boston as the site for future winter or summer games. The Gay Games I Headquarters newsletter requested resumes from individuals interested in representing other cities on an International Committee slated to meet during the Games I to organize the 1986 Games. My resume was never answered, and during the Games, Headquarters had no information about any such meeting or committee. Instead, during the assembly before the Closing Ceremonies, a flyer was distributed announcing that there WERE going to be summer games in 1986 (in San Francisco, of course) and winter games, without stated site. That was the last official word any member of the Boston team has heard from San Francisco. Besides the bid for Boston to host some future games, I was prepared to offer a plan of "off-year" single sport competitions scattered throughout the country or internationally. In that way, smaller cities could host an event and truly feel part of the Games. Minneapolis perhaps hosting bowling; Miami, swimming; and Boston track & field, etc. In this way, some athletes who could never afford to travel to the full Games might be able to compete on a different level. This plan was roughly outlined in the Feb. issue of *Gay Sports* in San Francisco, a new periodical. While too late to prepare properly for this summer, the challenge has been made for a Boston Track & Field Meet, Aug. 1984.

The Gay Games II/Boston Committee has already had its first meeting, and is planning on sending a team in 1986. While a long ways off, some individuals announced that they were going whether a team formed or not. In 1982, there were no fewer than 25 Bostonians who would have attended, but could not afford to pay the air fare. While Boston raised about \$8000, uniforms, registration, and air fares, even with discounts arranged by Forex Travel still amounted to more than \$25,000. The balance came out of the pockets of the team members. It is hoped that in 1984 all who wish to participate will be able to do so without great personal sacrifice.

Independently of all this, the members of the SF and LA Gay Games I Track and Field teams have remained together, and are having a rematch this June in LA. Other intercity competitions include races between the Front Runners/NY and DC/Frontrunners, in April, and between those two teams and Front Runners/Boston in Central Park for the 2nd Annual Gay Pride (5-mi) Run in June. In other sports, the San Francisco Gay Community Team (basketball) is going to play Cal Berkeley. Swimmers after the Games have organized and are planning a meet in New Zealand in 1984. Wrestling, boxing, tennis, bowling and, of course, softball are conducting competitions amongst gay teams. And, if Minneapolis is successful in its bid for the winter Games/'86, there will even be dogsled racing.

This phenomenon, the dramatic increase in competitive sports, reflects the growing participation by Americans' concern for physical health, and condition. It is not a matter of attempting to copy the straight world, but that we are no longer going to be stereotyped out of participating. This limitation has been imposed upon the Community from the outside AND from its own members in many ways. Getting excited about a Diana Ross Concert, or Bette Midler show is "cool," acceptable. But, to actually WATCH the Super Bowl carries a stigma beyond comprehension. Many were into their bodies before the current chic, and will remain so long after the "joiners" give up their jogging suits. And, many of those that are just learning that THEY can actually do things with their bodies will not stop. Nowhere is the potential for self-fulfillment so great as with the Community's women who were raised to think of themselves in other roles than athlete. "Why not me?" thought when watching someone move is the start of a new, physical life for many. In all, sports are fun. It is a clean and healthy way to meet people, and to feel a sense of self confidence that can only come when one feels good about what one is doing with life, your own life.

Doug Stenson  
Boston

*Gay Community News* welcomes letters to Community Voices. If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length. *GCN* publishes all the letters it receives, unedited, on a space-available basis, unless they contain personal attacks. Anonymous letters will not be published, but names will be withheld upon request. Address letters to: Community Voices, *Gay Community News*, 167 Tremont St., 5th Floor, Boston, MA 02111.

## do what we can

Dear *GCN*,

It's not clear precisely what point Dick Hewetson is making in his letter commenting on the recent article on Dignity/Boston (*GCN*, February 5), but I presume that he is speaking of what he perceives to be the irrelevance of the Roman Catholic Church for gays and lesbians. Is he suggesting that we remain pure by avoiding contact with any group or organization that might have some homophobic components? If so, our options would seem to be severely limited. We are, after all, a minority group in a world that is usually unsympathetic to us, often hostile; however, it's the world we have to deal with.

Mr. Hewetson states that "none of the interviewees finds acceptance in the Roman Catholic Church," but after several readings, I can still find no concrete support in the article for that conclusion; it certainly isn't true in my own situation as a gay Catholic. However, even if his conclusion were justified, the fact remains that large organizations are by their nature conservative and resistant to change; they are nonetheless made up of individual men and women and sooner or later are responsive to the needs of their members. It is therefore up to gay and lesbian Catholics to lobby and to communicate with the hierarchy and the heterosexual laity of the Church — much as they might do in a political party, a union, or a university — in order to make their needs and wishes known and to encourage change in relevant areas.

Again, I'm not sure what Mr. Hewetson feels is indicated by the interviewees' reluctance "to use their full names." He apparently intends this as a condemnation of the Church, but judging from those of the group that I know personally, their decision is more likely a result of career and family considerations; i.e. the worry here is not of being excommunicated, but rather of losing a job (hardly a fear restricted to Catholics). In any case, who are we to judge those of our brothers and sisters who remain in the closet? Christ's message is one of love, compassion, forgiveness, humility, sharing; one of acceptance, not judgment; it is precisely this message that continues to keep us in communion with the Church and with Dignity. We are striving to make the words and the actions of the Church coincide with Christ's message, much as all minority groups in the U.S. are striving to make the *practice* of civil rights in 1983 coincide with the *principles* of civil rights as stated in the Constitution and the Bill of Rights. In the process, we do what we can, when we can.

Sincerely,  
Daniel Lamoureux  
Boston, MA

## devil

To the Editor:

I am very much in favor of inclusive language in prayers, liturgy, etc. The concept of God as She doesn't bother me either, but I must ask my militant sisters by they don't demand inclusivity for Satan or "the devil." Satan is always a "He" and no one disputes it.

Peace,  
Robert Marshall  
Bridgewater, NJ

## come visit

Dear *GCN*:

I was gratified to see Nancy A. F. Langer's enthusiastic review of Doric Wilson's *Street Theater* here in New York City, and I hope out-of-town *GCN* readers will come see the show when they're visiting.

One small factual correction: *Street Theater* is Meridian Theatre's *second* production, not its first. The first is Robert Chesley's *Stray Dog Story*, which just entered its third month at the Shandol Theatre. (I directed it.)

Thanks, and keep up the good work.

All the best,  
Nicholas Deutsch  
New York, NY

## name

Dear *GCN*:

Hi. You printed my letter in the March 12 issue, without my name. A note I added to the bottom encouraged you to go right ahead and list it. I couldn't see myself admonishing older gays to step proudly out of bashfulness, while I hid behind anonymity, myself. No fair.

Maturely yours, again, and happy to old and gay,  
Jeff Smith  
Cambridge, MA

*Sorry, got my symbols crossed. Ed.*

## Gay Community News

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# Speaking Out

## Who Belongs in the Gay Movement, Who Decides?

By the Chicago Stonewall Committee: Michael Botkin, Laura Hathaway, Bill Leubrie, Sharon Page, Mary Kay Ryan, Richard Wilson, Donna Wood

We began working on this statement over a month ago, when we read about the separate controversies arising from the lesbian s/m group's request to meet at the Cambridge, MA, Women's Center, NAMBLA's conference at the Lesbian & Gay Community Center in Philadelphia, and NAMBLA speakers at a regional gay conference in Terre Haute, IN. Since then, there has been so much debate on these subjects that we can't begin to address all the questions that have been raised. But a common theme runs through these discussions: Who belongs in the gay movement, and who decides?

We think s/m lesbians and NAMBLA do belong. The gay movement is based on expanding people's options, in bed and out, not on setting some new sexual "party line." Not too long ago, the whole gay issue was too kinky to be taken seriously as a progressive social movement. In the particular cases mentioned above, NAMBLA and the s/m women were only seeking places to *talk* about their sexual preferences. We certainly support their right to act on them as well, but what does it mean when a section of the movement wants to write them off as just too disgusting to talk about?

All most people know about sexual minorities are the stereotypes: Lesbian s/m is the matron in some grade B "Hellcats Behind Bars" flick, made to titillate straight men. Sex between adult and underage males calls up images of John Wayne Gacy and Dean Corll. Nice people don't talk about those nasty things.

None of us can claim that we have a free, healthy sexuality. Our kinks are just closer to or further from the "norm," which is itself a product of sexual repression. S/m lesbians and gay men who cross the age line are where all lesbians and gays were 15 years ago, where straight couples shacking up together were before that. Who are we to say that someone else's turn-on is too disgusting to mention in public? Freezing people out this way, keeping them in the closet, just stifles the whole movement. What we need is more discussion and diversity, not less.

There is also an ugly element of throwing our weakest to the wolves. The right wing is already trying to scapegoat gays, and repress sexuality in general, particularly women's and youth's. The drive to exclude our "kinkier" sisters and brothers has made them pariahs among the untouchables, and the Right knows it. It's clear from the straight media's coverage of the NAMBLA raids that they want to use the mainstream gay movement against the fringe, and some movement activists are letting themselves be used. One gay activist in Indiana reportedly suggested that the 'good' gays join a Moral Majority picket against the Terre Haute conference where NAMBLA was speaking, to show that the "gay community" abhors that sort of thing.

But you can't bargain with bigots. You can't buy narrow civil rights by promising to respect "parents' rights." You can't maintain battered women's services by keeping out the s/m dykes. And how far would we go to clean our own house? Who would we offer up next? The Right is anti-woman and anti-gay. It wants to bring back that old-time morality in all its oppressive forms. Right now they are going after the weakest. They will be happy to use us against each other until we are whittled down to total invisibility. We mustn't kid ourselves that they want anything else.

## They Fought Back

By Maida Tilchen

Working on the theatrical production, "They Fought Back: Jewish Resistance to the Nazis, 1939-1945" has given me some insight into resistance of oppression by minorities that I would like to share.

I have learned that Jewish resistance to the Nazis was begun by people who were rebelling against the status quo of the Jewish community. For several years after Hitler's achievement of power in Germany, doubt existed among many Jews as to whether the dangers of the Nazis were being exaggerated. Many people adopted a "wait and see" attitude. Those who did begin to actively resist did so by rejecting the powers-that-be in their community. They were both male and female, and mostly young, including teenagers and children. They were responsible for such activities as fighting back with any weapons available, smuggling of arms, supplies, and information, and acts of sabotage. By these means, the Jews of the Warsaw ghetto held off the Nazis longer than the nations of Czechoslovakia and Poland.

Non-violent and spiritual resistance to the Nazis is another aspect of this era that has caught my attention. Since I believe in non-violent solutions, I must always question the awed emotions I experience when I read an account of a Jewish resister blowing up a Nazi with a molotov cocktail. In learning more about resistance by the Jews of the Holocaust, I discovered that there were many acts which were non-violent but which were effective resistance. One such action was sabotage done by Jews forced to work in factories making supplies for the German army. These resisters sabotaged the bullets they were making so that they would never fire; poisoned alcoholic beverages; and even hammered nails into the soles of shoes they were making so as to injure the feet of Nazis who would wear them.

Yet another type of resistance was the cultural efforts that helped keep people's spirits alive in the besieged ghettos and even in the concentration camps. Schools, libraries, and artistic performances were carried on even as the Jews faced imminent death. One story of the Holocaust tells that many Jews who knew they were to be exterminated spent their last hours in the concentration camp library.

Was this an act of resistance, or of total submission? It is aggravating to think of the "what ifs" — what if each prisoner had tried to take one German down before she or he went? I have to remind myself that the Germans provided horrible retribution for acts of resistance, and the bravery of one might have caused the immediate deaths of thousands of others. Such a moral dilemma must have caused unthinkable mental agony for many who dreamed of resistance.

Given this situation, any act which preserved the human spirit in the face of such evil must be seen as an act of resistance. Even the most personal acts — teaching a child, keeping a journal, sharing food or warmth — becomes, in such a situation, a last resort to maintain some sense of individuality and immortality. There were acts of "spiritual resistance."

As I learn about the forms of Jewish resistance to the Nazis, I find myself drawing parallels to today's lesbian and gay communities. Even our most "cultural work," such as literature, music, art historical research, etc., can be acts of resistance, if they acknowledge that there is an oppression to be overcome, and support others in their efforts. For example, songs written by otherwise helpless people in concentration camps helped to preserve the determination of partisans fighting Germans on the outside.

Learning about Jewish resistance to the Nazis has given me the perspective to see that a spectrum of contributions are all part of the whole body of resistance, including acts that are spiritual, non-violent, or violent. It seems to me that the unacceptable course of action is to deny the problems, and to act as if things will get better if no waves are made. One reason that many German Jews held on to this type of false hope was that many of them had so assimilated into German culture that they did not believe they would be singled out from their German neighbors. But safety in camouflage did not save them. It has always amazed me how many of the news stories which *GCN* covers involve a lesbian or gay man who had lived a totally apolitical, closeted life up until the time that s/he lost custody of children; or a job; or was beaten or murdered by homophobes. Many times I've had lesbians and gays tell me that "I'm not political;" or "I don't like to read *GCN*, none of that stuff concerns me." When I hear it, I always shudder to think of how vulnerable we are when any of us are isolated from the political community, uninformed, and denying the dangers.

Yes, sometimes I feel paranoid, but I also feel proud of the many ways that so many people are actively resisting oppression of minorities right now. One character in "They Fought Back" says that you can resist and survive, or you might resist and perish. But it seems to me that the only way to fail is to do nothing.

*This program will be performed at Boston University on April 9th and 10th. For ticket information, call (617) 266-3880.*

Since we began working on this statement, the Cambridge Women's Center has excluded the lesbian s/m group by parliamentary maneuver (dressed up as "consensus"). According to the original *GCN* report, some of the staffers thought that letting s/m lesbians use the space would jeopardize working with battered women and rape victims, who would not be able to distinguish between consensual s/m and the real abuse they had suffered. "To a battered woman, a bruise is a bruise." The staffers themselves seem unwilling to distinguish between coercion and women seeking out what turns them on. This same confusion is promoted by cops, shrinks, and other sexists, who conclude that raped and battered women really wanted it, while genuine sexual masochists are crazy. S/m women and women fleeing abuse share the desire to have control over their own lives and bodies. Who decides what is "legitimate" women's sexuality?

The NAMBLA controversy has grown by leaps and bounds. The Murdoch papers are making a fortune off of it. *Time* has written up the 'child molesters' lobby" with quivering indignation. CBS has shown us the Pedarast Papers. And Ginny Apuzzo of the NGTF has assured us that, "One principle is that the mainstream gay rights movement is essentially a movement to secure the rights of consenting adults, and I underscore adults." Where the hell does all this leave gay youth?

Young people of both sexes are raped and sexually exploited every day, most often by their fathers or other male relatives. We're not reading about that. The anti-NAMBLA crusade is not about protecting children. Besides being a wedge against the gay movement, it's part of the campaign to further repress young people's sexuality. It's in the same spirit as the new federal "squeal law," requiring clinics to tell parents of teenage women seeking birth control. All that Murdoch and Densen-Gerber and the cast of thousands want to protect is parent's control over their children. When we join the uproar, when we say that "responsible" gays abhor that sort of thing, we are hypocrites. We are supporting the very same assumptions and laws that keep youth in captivity. The only real way to stop the sexual abuse of children is to get rid of the legal, social and economic chains which keep them in a subhuman status.

We have nothing to gain by policing our movement. No lesbian or gay man is "decent" to the protectors of conventional morality. And none of us can say the last word on sexuality. All of us can learn from each other.

*The Chicago Stonewall Committee invites those interested in pursuing this and other discussions to contact us: P.O. Box 6022, Chicago, IL 60680.*

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# Rethinking Our Lives Harry Hay Interviewed

By David Morris

The more hopeful phases of liberation struggles are marked by the underlying notion that the oppressed group has important contributions to make to the rest of society beyond its mere participation. For radicals, the goal is the fundamental transformation of society brought about by incorporating the group's own unique gifts into the wider social and political life.

For lesbian and gay radicals of the late '60s, whose radicalism began during a war heterosexual men had given us, that notion was clear. If aggressive heterosexual greed and competitiveness brought wholesale slaughter and threatened the life of the planet, determined homosexual cooperation and mutual respect, once taught to the rest of the population, would bring peace.

In 1983, as heterosexual men continue to threaten nuclear annihilation and push us toward yet another bloody war of intervention, the notion of our unique contribution to society has surfaced again, in a more explicit and refined form. Long-time gay activist Harry Hay argues that it is precisely now that the world needs our special message.

*Subject-subject consciousness is the key to what makes gay men different psychologically from heterosexuals . . . . Sex explains the difference.*

Hay, who founded the Mattachine Society in the early '50s as the country's first successful gay organization, has been involved in a number of activities since then, including the fairy movement, a loose network of gay male radicals perhaps best known for holding national and regional gatherings to foster spiritual reaffirmation of gay

male identity. The "subject-subject consciousness" Hay has written and spoken about for the past few years, most recently at Boston's Arlington Street Church on February 25, is central to Hay's own approach to the fairy movement.

Subject-subject consciousness, Hay says, is the key to what makes gay men different psychologically from heterosexuals (he limits himself to a male perspective). It is the ability to perceive of others and of oneself as each having a unique and equally valid inner life and perspective, recognizing that others can and must perceive and act according to their own unique perspectives. The dominant subject-object consciousness, in contrast, sees others only as external to oneself, helping or hindering one's own purposes or remaining irrelevant to them, but having a fundamentally different kind of existence from oneself.

Sex explains the difference. Sex with a partner of the same gender, who has the same anatomy, the same sensations of pleasure and the same needs, promotes the understanding that the most intimate and ineffable of one's feelings have parallels in one's partner and that

the feelings of the two are interlinked through physical acts.

In subject-object consciousness, a sex partner is a means to one's own immediate pleasure; in subject-subject consciousness, one's own pleasure depends on giving pleasure to the partner.

In non-sexual relations, according to Hay, subject-subject con-



Harry Hay: Subject-subject consciousness in a subject-object world.

sciousness leads to cooperation, mutual respect and consensual ways of acting together. Subject-object consciousness leads to competitiveness, greed and aggression.

Subject-subject consciousness first develops in gay males, Hay says, when they become aware as boys that they are different from other boys. As alienation deepens, so does a yearning to meet others who share the same secret thoughts and feelings, the same inner life.

Hay says a well established principle in biology supports his belief that homosexuality itself is essential to the survival of the species. According to that principle, any trait not contributing directly to reproduction that nevertheless appears in a species generation after generation serves, in some way, the survival of the species. Homosexuality, he says, is such a trait. "We have never asked, 'How do we serve the survival of our species?'" Hay says. "But more important, our species has never asked, 'How does this particular characteristic serve our survival?' They've been so embarrassed by it, thought it was dirty or nasty, that they've put it down. It has never occurred to them that they should be playing it

up, they should be honoring it because it is there to help them survive."

Hay makes a familiar and utterly convincing argument about the dangers our straight male leaders have brought us to. "This whole combative, competitive, aggressive way of thinking has come to an end," he told GCN "and the planet is now the high stake. In order, therefore, to guarantee that we'll move on in a way that is constructive and life-giving to the planet, we've got to move to a consensual way of operating."

Hay's version of the familiar argument is uniquely gay. "We are a people quite different from heterosexuals," he says, "and because we are different we have a different window on the world."

As an objective statement of reality, of course, Hay's theory is vulnerable. There is little concrete reason to believe that gay males in actual behavior are any less objectifying of their sex partners than heterosexuals, also critics might say, gay males are probably about as hierarchical and authoritarian in their social and political relations as straights.

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# Paedophilia: A Radical Critique



Jim Pitula

## Paedophilia: The Radical Case

by Tom O'Carroll  
Alyson Publications  
P.O. Box 2783, Boston, MA 02208  
1982, 284 pp., \$8.95

Reviewed by Pat Califia

**P**aedophilia: *The Radical Case* was first published in Great Britain by Peter Owen, Ltd., in a prohibitively expensive, hardbound edition. Its appearance in paperback (with a new foreword by Hubert Kennedy and a new afterword by Dan Franklin) from America's Alyson Publications makes the book much more accessible.

Pedophilia is probably the most controversial facet of human sexual behavior. Even folks who can discuss transsexuality or sadomasochism with some degree of equanimity find themselves sputtering with rage at the very thought of an adult "molesting" (always "molesting," never "having sex with" or "giving pleasure to") a child. Given this atmosphere of hysteria and bigotry, O'Carroll is to be complimented for producing a calm and reasonable book.

I doubt that this work will have much impact on those who are deeply prejudiced against cross-generational sex. After all, the true bigot is uneducable. However, if you believe that you ought to study any political issue (even pedophilia) before you adopt a position on it, I do not see how you can fail to be moved and possibly even radicalized by *Paedophilia*.

This is because O'Carroll has wisely aimed his book at movement people—an audience with a conscience and a commitment to social change. I think most of us become politically active out of desperation, because it is impossible for us to live happily within the "normal" range of choices, and because there seems to be no other way to improve the quality of our lives. I don't see how anyone who became radicalized by their own personal misery could fail to empathize with O'Carroll as he describes his coming out as a pedophile, his work in the fledgling Paedophile Information Exchange (PIE), and his subsequent imprisonment for "conspiring to corrupt the public morals"—and, by extension, with his cause.

Despite hostility and contempt, physical violence, the loss of his job, stigma, and even loss of his physical freedom, O'Carroll has managed to achieve self-acceptance, even self-love. It is an inspiring story, and an excellent antidote to self-pity.

*Paedophilia* is, however, not really an autobiography, but a polemic. The book does get bogged down from time to time in dry argument. More narrative material about the lives of sexually active young people and their adult partners would have made it more readable. However, it may be that including more personal, sexually explicit material would have endangered O'Carroll's friends and acquaintances, or even gotten the book banned for obscenity. And he does include more detailed information about the content of cross-generational sex than most non-pedophile readers will be prepared to cope with.

The strength of the book is O'Carroll's willingness to confront several of the most sensitive and difficult issues surrounding pedophilia. For example, even though relationships between adults and adolescents are the most common and most easily defended type of cross-generational sex, O'Carroll does not restrict himself to arguing for decriminalization of sex between adults and older teenagers. Instead, he argues that the child's willingness to have a sexual experience is the criterion for whether or not that experience is acceptable—not the age of the child. He summarizes the little bit of sex research which is available on the sexuality of prepubescent children. These data indicate that even very young children are capable of experiencing orgasm. The author also has some interesting research findings about the type of sex that usually goes on between a pedophile and a consenting child. (Sex is usually restricted to fondling, not penetration, and the focus is on giving the child pleasure, not on the adult's orgasm.) O'Carroll also deals

extensively with the objection that children may be capable of having sex, but that doesn't mean they need or want it.

And he has the courage to describe cross-generational relationships which are less than ideal. This may upset some readers, but his point is well taken. No relationship is perfect, and most of us have a higher standard for interactions between adults and young people than other types of encounters. For example, before most people can accept a child's consent to engage in sex as valid, the child has to be fully informed about the meaning of the sex act and all of the possible negative consequences. Very few sexual affairs between adults could meet this criterion.

However, there are other equally critical issues which O'Carroll chooses to ignore. He says on page 11, "...incestuous paedophilia would appear to be serious in view of the questions incest raises about power in family relationships; the issue of power is considered in the context of paedophilia generally, but I feel that a chapter on incest would be more of a 'must' in a book on the strengths and weaknesses of 'the family' than one in paedophilia *per se*."

This begs the question. Paedophilia and incest are overlapping issues. The incest taboo has a very strong influence on how people feel about other types of sex between adults and young people. Perhaps O'Carroll chose to sidestep this area because it would have involved him in a radical critique of the nuclear family, and such a critique would probably have made the book even more controversial. I think this was a mistake. It is difficult to understand why pedophilia upsets people so much without understanding the role that sexual repression plays in keeping the power structure of the nuclear family intact. How can society liberate children without drastic alterations in family life?

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Rob Schmieder

# Feminism in the Cards

## Choice Centered Tarot

by Gail Fairfield  
*Choice Centered Astrology & Tarot*  
16141 Redmond Way, Box 246, C-33  
Redmond, WA 90852  
1982, \$6.95 postpaid

Reviewed by Maida Tilchen.

**C**hoice Centered Tarot presents some new ways to read tarot cards, embodying the feminist principles of choice and flexibility, and offering an alternative to traditional, ritualistic uses of the deck. It gives an explanation of the structure of the tarot deck. A discussion of the design of decks shows how this has been laden with oppressive values and suggests how this can be avoided. I found the book useful, although I could not help but compare it to another feminist book on tarot, *A Feminist Tarot*, by Sally Gearhart and Susan Rennis (Persephone: 1976). Each book has its own strengths, and the two books complement each other more than compete.

According to both books, feminists donot use the tarot cards for paranormal fortune-telling, but for the purpose of gaining insights into themselves. Fairfield very cleverly explains this use of the cards by giving an analogy to the reclaiming of history which is being done by various oppressed groups, such as people of color, women, and gays. As she tells it, if these groups only look at their past in the history given them by the ruling classes, they will find little to make them feel good about themselves. But if they go to other sources, even their own memories, they will discover a rich history of which they can be proud. In the same way, an individual can use the tarot to re-examine her own past and find abilities and actions that she has not emphasized in constructing her current image of herself. Fairfield gives the example of someone who thinks of herself as an artist in the present, but who, in re-thinking her past, begins to see the writing she has done as another valuable talent. So, instead of thinking of herself solcly as an artist, she can also think of herself as a writer. The tarot deck is what Fairfield calls a "psychic tool" to help re-think the past. Its archetypal images stimulate thought and emotion to aid this self-analytical process.

On the most scientific, rational level, the basic function of the tarot deck is that it provides a system of feedback/response. It presents the reader with an image, so that she can ask herself, "Is that me?" The reader may or may not see herself in a particular tarot card or reading, but she will still learn something, because seeing what she does not identify with

can be as significant as seeing what she does identify with.

Because the tarot cards serve primarily to provide feedback, it is particularly important that the images on the cards be truly universal, so that all types of people can find themselves portrayed on the cards in a non-oppressive manner. This goal has been emphasized by Fairfield, as it is by Gearhart/Rennie, and in the set of tarot cards designed and distributed by lesbian artists known as the "Elf and Dragons" deck. According to *Choice Centered Tarot*, the images found on most popular tarot decks in use today are not the only ones that have existed. Unfortunately, those that have survived for centuries are quite oppressive. Fairfield feels that this is because the decks that were designed and used by gypsies and witches in the Middle Ages probably did not last very long, because their tradition was basically an oral one, and because of the diminution caused by political persecution. Those decks designed for and used by the ruling classes are the ones that did endure, buoyed up by the written tradition of the scholars and clergy who created them. As a result, most of the tarot decks currently in use depict white male noblemen in positions of power. Class, sex, age, race, body image, and disabilities are often used on these decks in ways that serve the interests of the white male ruling class. Fairfield has quite a good discussion of the political implications of the design of tarot decks. I particularly enjoyed her comments on age as a symbol. The "page," "princess," or "child" cards certainly provide a temptation for designers to stereotype young people, while, as Fairfield says, "middle-aged people are seen as the sensitive and mature rulers of society" (p. 12), clearly another misleading assumption.

Although her explanation of the politics of tarot deck design is well done, I was disturbed that Fairfield did not discuss the history of the tarot, which is alsoof politicalsignificance. Gearhart/Rennie discuss how the tarot was probably a means for the religious ideas and symbols of various oppressed minority groups, particularly gypsies, Jews, and gnostic here-

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# The Spiritual is Political

## Dreaming the Dark Magic, Sex, and Politics

by Starhawk  
*Beacon Press*  
Boston  
1982, 242 pp., \$7.25

Reviewed by Kenneth Hale-Wehmann

**“R**eligion is the soil of culture.” No, that’s not a line from one of Jerry Falwell’s speeches, but rather from a book by Starhawk, a radical, provocative woman. Her thesis is that our spiritual outlook is the foundation, the soil, in which are rooted our individual and collective assumptions about how society works — and how it ought to be changed. Starhawk also asserts that sexuality cannot be divorced from spirituality. Between those two propositions, Starhawk has threatened some of the most cherished prejudices of both materialistic liberals and properly religious folk. Serious radical politicos who think spirituality consists of oppressive Catholic incense or ineffectual asceticism, feminists who consider all spirituality patriarchal, and pious church-goers who would like sex and spirituality to be kept in their separate corners, might not even give Starhawk a chance. *Dreaming the Dark* is an act of loving synthesis, and if Starhawk provokes it is only to encourage more inclusive, receptive ways of thinking.

Starhawk is a witch, a practitioner of magic. Witchcraft is a tradition millenia old, and has nearly always been at odds with the Christian establishment. The rabid persecution of witches throughout the middle ages left nine million (mostly women) dead; a pogrom of such intensity and endurance can only spring from a perceived threat of a most radical nature. The traditions of faeries, magicians, and witches posed such a threat to Christianity. Religious activity has not always been performed by men for male divinities. Early religions were gynocentric, with women usually the celebrants of a mythical great mother. Patriarchal religions conceive of a male deity, enthroned outside of a mechanistic universe. Religions of the great mother, on the other



Laurel Cunningham

hand, conceive of the goddess as mana, a life-force that is present, or immanent, in all material entities. Rocks, people, hills, water — all are sacred because all are animated by the goddess.

This book is a child of Starhawk’s experiences at the 1981 Abalone Alliance blockade of California’s Diablo Canyon Nuclear Power Plant. Her own affinity group — her coven — decided that its knowledge of “ritual and group energy” was the most valuable contribution that it could make to the blockade. Both at the power plant and in the women’s prison where hundreds were detained, she and her companions

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# Feminist Theory, British-Style



## Spare Rib Reader

Penguin Books, London  
Available from: Spare Rib, 27 Clerkenwell Close, London EC 1 ENGLAND. Write for price information.

Reviewed by Judith Butler

Reading the *Spare Rib Reader*, an anthology of the last ten years of Britain's leading feminist magazine, one is immediately confronted with the problem of traversing temporal and geographical distances. As a U.S. feminist, I am intrigued and even envious of the practical goals that guide this writing, how closely the articles and essays stay to the major political and institutional crises in the last decade of Britain's feminist struggle. The writings move gracefully between personal confessionals, working-class narratives and reflections, and academic and aesthetic analyses. Odd as it may seem, these dimensions very often converge within the same article. At times, the early feminist polemics against high-heels

and long hair made me embarrassed for the displaced anger which led some feminists in the early '70s to attack superficial issues rather than the true causes of oppression. However, for the most part I felt relieved and strengthened to see in this anthology how involved feminist theory can be with the issues of daily survival—with the problems of day care, abortion, the legal fights of lesbian mothers, women's unpaid and underpaid domestic and industrial work. The *Reader* begins with a chapter on "Image" in which the articles—mostly from the early '70s—discuss the sexual politics of rock and roll, representations of women in art, film, and advertisements. The chapter is perhaps the least effective of the book,

for it remains limited by the vocabulary of "objectification" and "sexual stereotyping." Some of the articles assume that women's oppression finds its origin and consummate expression on Hertz' rent-a-car billboards. The later chapters, "Housework," "Work," "Education," "Health" and "The State," are clearly the strongest. Analyses are tied to concrete political goals, and journalism reveals itself as a powerful political force, a forum for analysis and policy-making, and a vehicle for orchestrating and promoting a collective feminist voice. *Spare Rib*, at least as represented in this anthology, seems to be relatively free of the futile in-fighting and factional warfare that seems to fill the pages of U.S. feminist newspapers and journals. The reason seems to be that *Spare Rib* is committed to a kind of feminism which addresses working class issues, issues of material survival and basic rights, and thus provides an analysis of problems in terms of institutional change rather than personalities. Unlike the vacuous back and forth of feminist position-taking which has helped to produce the fragmented state of the U.S. movement, *Spare Rib* sets forth an example of a feminism which does not transfer its energy from combating existing oppression to arguing reality-less ideological points. Feminism in this anthology does not exist in a vacuum; it immerses itself in the practical struggles of the working community, and the voices of that community dominate its pages. The articles address the issue of wages for housework, the abuse of black women in the labor force in Britain, the serfdom of maids, educational reform, women's studies curricula, rape laws, discrimination against lesbians at work and under the law, connections between the British feminist movement and those in Chile, Puerto Rico, Spain, Italy, Iran, Germany, and Ireland.

The personal narratives in the volume are clearly lessons in survival. Although some of the articles on sexuality and imagery seem to be restricted to concerns with personal happiness and self-expression, others make important connections between personal experience and institutional realities. One narrative, "General Maid," by Minnie Cowley, reports her first experience as a poor 13-year-old taking a job as a maid shortly after World War I with an upper middle class family. The recollection recreates a world in which this young woman's only real option was to enter into a grossly restrictive feudal economy of domestic labor. Another compelling narrative was written by Julie Mimmick, entitled "Physical Relationships and the Disabled Woman." In her piece she lays out the difficulties she encounters and tries to resolve as a quadriplegic negotiating sexual relationships. She points out the practical considerations which have to be dealt with, and, in heterosexual contexts, how gender roles have to be subverted. The lesbian narratives are humorous and basically seem to be calling for increased personal liberty. Lesbianism's sole political claim seems to be that of wanting

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# First "Lady" of the Blues

## Mother of the Blues: A Study of Ma Rainey

by Sandra Lieb  
University of Massachusetts Press  
Amherst, MA  
1981, 226 pp., \$17.50

Reviewed by Rudy Grillo

Celebrity and stardom often beget legend and mythology. The story of blues singer Gertrude Pridgett, better known as "Ma Rainey," is a somewhat obscure example. In this regard, author Sandra Lieb delays emphasis on two vital points of information until next to the last page of her book—the information being that the origin of the blues is still uncertain, and the designation of "Ma Rainey" as "Mother of the Blues" is based on "myth" advanced by press agents and admirers. In fact, Lieb tells us, the term "blues" was already in use when Rainey was born. Additionally, in her eagerness to claim the blues form for black women, Lieb openly admits to taking (objectionable) advantage of the imprecise definition of "the blues" to better support that claim. And myth? We are told Rainey was the prime performer of what is known as "Classic Blues," a synthesis of folk blues and black show business delivered in a blues manner and spirit. She was born in Columbus, Georgia, in 1886. Her early years were spent with traveling minstrel shows, circuses, tent shows and vaudeville. She teamed for awhile with Pa Rainey, her husband, and later had her own traveling show. She performed mostly in the Chicago area and southern states, preferring "her own people." She sang, danced and did comedy or "hokum." She was a "short, heavy, dark-skinned woman with

luminous eyes, wild wiry hair and a large mouth filled with gold teeth." We see that in spite of her physical and vocal shortcomings Rainey was a dynamic and captivating performer whose rise in fame coincided with or was aided by the growing popularity of the blues of W.C. Handy. The success of Ma Rainey, a black woman, talented, generous, aggressive and business-wise, was in keeping with the restlessness and the desire for greater self expression and independence sought after by both men and women, black and white, beginning in the Victorian 1890s and reaching orgasmic intensity in the 1920s. Rainey was the first female blues star and the second female blues singer to record. Author Lieb feels the quality of those early recordings (1923-29) do not do Rainey justice, and she is more than probably right. She recorded for Paramount, a small Wisconsin-based company which specialized in "Race records." (Today's equivalent to "Race music" would be "soul," and at least one New York City record store displays a list of "black music.") Ma Rainey wrote many of her own songs. Of special interest are those with homosexual themes such as "Sissy Blues," "Bull Dykers Dream" and "Prove It On Me Blues," a proud and defiant lesbian song. Rainey was herself bisexual; she liked her "pig meat" (young men) and an occasional woman, with

the possible inclusion of Bessie Smith (another blues and pop singer). In spite of all we are told in this book about Ma Rainey, she oddly remains two-dimensional. The author will not be faulted here for she makes it clear that this is not a biography, but a study of her work. Okay. As such it is a fine refer-



ence source for anyone concerned with collecting her records or researching this narrow though vital aspect of American music history (or musestory). The book includes an excellent discography and classification of all of Rainey's ninety-two recordings, as well as some selected songs and an enlightening analysis and interpretation of their lyrics. Some of these lyrics are biographical.

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# Period Pedophilia Plus

## Bom-Crioulo: The Black Man and the Cabin Boy

by Adolfo Caminha  
translated from Portuguese by E.A. Lacey  
Gay Sunshine Press  
P.O. Box 40397, San Francisco, CA 94140  
1982, 141 pp., \$7.95

Reviewed by Mark McHarry

The desire to have the cabin-boy, to enjoy him again, far from dying out, merely increased in his heart, wounded by the youth's rejection of him. Aleixo was a lost terrain which he had to regain, come what may. No one had the right to rob him of that friendship, that treasury of delights, that tower of ivory which he had built with his own hands. Aleixo was his, he belonged to him by right, like some irremovable piece of personal property. And from the desire was born also his hatred of the cabin-boy, a hatred as unheeding, as brutal, as deeply meditated as the wrath of Othello.

Thus in a paragraph is the crux of *Bom-Crioulo*, a remarkable Brazilian novel from the late 19th century. The book is remarkable for its subject and the author's objective treatment of it, even as his overwrought "naturalistic" style reminds us continually of the book's age. It is remarkable also for its present-day implications—particularly for those of us who support one of the most radical of homosexual relationships, man-boy love. *Bom-Crioulo* deserves our attention.

Set in the newly-constituted Brazilian republic, *Bom-Crioulo* tells of a 30-year-old sailor, an escaped slave who had been pressed into the navy. With 10 years of near-faultless service behind him, we encounter Bom-Crioulo as a prow topwatch on a battered old corvette.

Bom-Crioulo's real name is Amaro. The ship's officers call him Bom-Crioulo—literally, the "Good Black." Tellingly, it is the name used throughout the book, even by Bom-Crioulo himself.

Heretofore liked by the officers and respected by the men, Bom-Crioulo is losing his zeal. He knows it is because "he had sacrificed himself without any result... you finally get tired of it all." But the officers opine it is because he is having an affair with 15-year-old Aleixo, a beautiful blue-eyed boy.

Unlike so many novels in which homosexuals are condemned, Bom-Crioulo's awareness of his sexual orientation—brought to life by Aleixo—is only initially perturbing. After his first sexual experience with the youth, Bom-Crioulo

understood clearly that only with a man, with a man like himself, could he find what in vain he had looked for among women. He had never been aware of this anomaly in himself; never in his life did he recall having had to examine his sexual tendencies... And yet—who could have imagined it!—it was happening to himself now, unexpectedly, with no premeditation on his part. And what was strangest was that things threatened to continue this way, as a punishment for his sins, no doubt. Well, there was nothing he could do except be patient, seeing that it was nature herself who was imposing this punishment on him.

How many straight writers today would be capable of making this equation of homosexuality with nature? Even so, Caminha's characterization is a formula from Moll or Krafft-Ebing, whom the author used in defense of his novel when the critics opened fire. Bom-Crioulo is the stereotypical pederast, attracted to a boy for his feminine qualities (Aleixo is repeatedly described in feminine terms) and interested in playing only the active role in sodomy.

Sympathetic though they may be, none of the characters—Bom-Crioulo, Aleixo, and their doting landlady, Miz Carolina, who rents Bom-Crioulo a room for his trysts with the boy—is attractive. The novel charts their course as they move inexorably toward the tragedy that awaits. What compels our attention along the way is the role the trio's selfishness and mutual indifference toward one another plays in taking them there. The boy at least is naive; the others have only the excuse that they are deprived of ethical guideposts, living as they do beyond societal boundaries.

As we have seen, Bom-Crioulo regards Aleixo as his chattel. The callous—and ironic—statement is tempered somewhat by the tenderness that the year-long relationship awakens in him.

Aleixo in turn feels no passion for Bom-Crioulo. At their initial physical contact, a pivotal scene, the boy thinks not of the man's physical attributes or personality, but rather his past, present, and promised favors. It is little wonder that, once in their room, the boy comes to believe Bom-Crioulo's sexual



Daniel do Amaral

demands had "made a slave, a whore of him," and, the first time Bom-Crioulo fails to show up, that "he didn't really miss the black man that much. He liked him, of course, but his absence wasn't an open wound that would never heal... He was bored, really bored with it all; he needed to change his whole way of life." What is less easy to grasp is how he can dump Bom-Crioulo after a year together without the slightest emotional ripple.

Into the boy's boredom steps Miz Carolina, the 38-year-old Portuguese landlady. Objectifying Aleixo as much as Bom-Crioulo, she decides to seduce the lad:

It was a whim like any other whim. She was tired of putting up with rough, coarse, older men. Now she wanted to try a young boy, a beardless youth, who would obey all her orders. And no one was better suited for the role than Aleixo, whose beauty had impressed her from the first time she saw him. Aleixo was perfect for the role: handsome, strong, perhaps still a virgin.

The climax comes when Bom-Crioulo, his soul as inflamed as the wounds which had put him in a naval hospital, escapes naval custody and returns to the room to confront Aleixo.

We should perhaps expect a frank, nonjudgmental turn of the century novel with a homosexual protagonist to have been controversial—as *Bom-Crioulo* was. At least it wasn't ignored.

What is surprising to the modern mind is that it would incorporate interracial and intergenerational themes as well. But race and race-class prejudice differ from one country—and culture—to the next. [Stanley Elkins' *Slavery* (New York: Grosset & Dunlap, 1963) documents some of the profound differences between race prejudice in Brazil and the United

States.] The same is true for youth-adult sexual relations. In recent Western history, the subject of man-boy love was probably not considered apart from the general condemnation of homosexuality. Today of course it is a hotly-debated topic within the gay community (the translator even considered Caminha's word "pederasty" too derogatory to be used in English); without, it is condemned as child molestation. Drawing the battle line at 18 may well be a 20th century phenomenon, perhaps due to straights' realization that they've lost the struggle to push adult homosexuals back into the closet.

*Bom-Crioulo* is a period piece. The only interesting stretches of narrative are the descriptions of ship-board life and the occasional glimpses of Rio de Janeiro. Nonetheless, Caminha's book forces us to think seriously about a key issue in any relationship, and one especially appropriate to man-boy love: the degree of empathy, of unselfish caring, of one partner for the other. Tenderness, as Bom-Crioulo found out, is not enough.



# Faithful to Apples in a Land of Oranges

## Sapphic Songs: Eighteen to Eighty

by Elsa Gidlow  
Druid Heights Books  
Mill Valley, CA  
Distributed by: Naiad Press  
P.O. Box 10543, Tallahassee, FL 32302  
1982, 93 pp., \$5.95

Reviewed by Diane Prentice

The earliest poems in this book were published as *On a Grey Thread* in 1923, and this volume was “the first volume of poetry frankly celebrating the love of woman for woman to appear in North America.” A prior version of *Sapphic Songs* was published by Diana Press in 1976, *Sapphic Songs: Seventeen to Seventy*.

*Sapphic Songs: Eighteen to Eighty* is a record of Elsa Gidlow’s emotional and erotic life as a lesbian. The poems are startlingly and gratifyingly candid; they celebrate openly the author’s love of women. Photographs of Elsa Gidlow taken at different stages of her life are scattered throughout the book, emphasizing the close connection here between person and poet, life and work. Dated from 1918 to 1981, these verses describe a range of emotional experiences from yearning to exultation, from tenderness to lust. Tone, mood, and form are appropriately varied: the poet is by turns thoughtful, passionate, or teasing; she employs free verse as well as more traditional patterns of meter and rhyme.

Gidlow’s record of love is reassuringly free from guilt or self-condemnation. She appears to have escaped or conquered negative judgments of same-sex love which so often burdened the lives of her contemporaries. In her introduction she explains her joyful certainty that we, too, have our place in the scheme of things: “Is there not, deep within you, the conviction that Mother Nature has not made you as you are randomly, cruelly, but that you do somewhere fit into a design vaster than those around you can envisage?” Her affirmation of herself leads her to insist on the right of every creature, however humble, to take itself and its passions seriously. In a wonderful little poem, simultaneously humorous and earnest, she describes the point of view of two snails copulating by a roadside: “Expecting/life-long/Suns to explode.” Such a poem confirms her belief that it is “natural to delight in union,” however bizarre any given union may seem to outsiders.

Gidlow does refer at time to societal disapprobation, but separates herself from it triumphantly. In the opening poem of the volume, “Invocation to Sappho,” she acknowledges century-long attempts to deny the expression of lesbianism (“book-consuming flames of/the hate-filled churchmen”), but points out that “loves illicit now” have nevertheless survived, forging bonds of continuity between ancient times and the present: “Sappho . . . Do we not touch/across the censorious years?” Thus Gidlow accepts for herself a genealogy which is a worthy alternative to ordinary biological ties. Those ties are mentioned briefly in “Eyes,” where Gidlow reminisces about her mother and grandmother, then speaks wistfully of her own childlessness (“my daughter . . . If I had had one”). Meditating sensitively on the differentness of her own lot from the ordinary, she takes pride in being a spiritual descendant of Sappho.

Perhaps her refusal to bow to societal assumptions accounts in part for the absence of social protest or criticism in her work. Her poems do not anticipate a time when women will be free to love one another openly, nor do they act as a call to arms, asking readers to help make such a time come into being. Gidlow writes of her joys and sorrows wholly personally, with no references to any social or legal constraints on her life. The closest she comes to sociological or political statement is in a whimsical, Haiku-like poem, “You Say”:

You say I am mysterious.  
Let me explain myself:  
In a land of oranges  
I am faithful to apples.

Gidlow compels our attention chiefly by her ability to reveal details of feeling and intimacy which reverberate with special meaning for her readers. Loss of love, or the end of an affair, is a subject which recurs at fairly regular intervals throughout the book. In “All Farewells,” written when she was about sixty, Gidlow captures in a few short lines the poignancy of repeated endings:

All farewells are one.  
How many times before:  
“Good-by” . . . The empty rooms,  
The last footstep on the stair.  
How many times again,  
Love, breath by breath, gone.

“I’ll see you to the door . . .”  
And all our little dooms  
Lump to a single pain.  
How many times before  
Since child left womb?  
All farewells are one.  
How many times before?  
How many times again?

Here a tight rhyme scheme, simple vocabulary, and structured repetitions lend power and dignity to a theme which in the hands of many poets and would-be poets merely invites self-pity.

Many more of Gidlow’s poems celebrate the sweetness of love fulfilled, love enjoyed. In “Is She Found?” for instance, the poet tries to describe the unexplainable “before” and “after” of love:

I know not what the word may be  
Or what the charm, or what the token  
That has filled us with this glory,  
But never let the spell be broken.

Yesterday, with lighter joys,  
We wantoned at the outer portal.  
Now, with love’s old alchemy  
We have made ourselves immortal.

in subject and vocabulary, e.g., “Cunts Have Faces: Dialogue Among Rumpled Sheets.” Over and over she insists upon the joyfully physical side of her love for women. She regards erotic love as a transforming agent—“alchemy”—and she sometimes draws on mystical or religious language to describe the miraculous effects of passion. She portrays lovers “mutually anointing” themselves with “juices spilled out” (“Love in Age”), or the paradox of climax: “flesh that/Living, dies/To live again/In ecstasy” (“Hymn to a Mystery”). She invests the erotic with holiness:

On what altar, with  
What mass shall I  
Celebrate  
Your mystery? (“Hymn to a Mystery”)

The most recent poems in *Sapphic Songs* concern the poet’s response to her own aging. “Are there any, any to take the place/Of those I have loved/Now they are gone?” she asks. Other poems assert that she has found new loves even late in life (“Love in Age”) and that the years have brought her “ripeness” and “peace”:



Lisa Rosenthal

The poet is frank in assessing her own nature, and in “Earth Wisdom: Two Sonnets in an Early Mode” she wittily concludes that she was not made for renunciation:

I am not one of those who, virgin, pine  
For lips denied. Life has one rarest wine,  
But being refused it, I will not remove  
All others from my table, leave untasted  
The lesser vintages.

In an early poem, “Constancy,” she enthusiastically asserts her right to have many loves, so that she may satisfy her overflowing capacity for passion:

You’re jealous if I kiss this girl and that,  
You think I should be constant to one mouth?  
Little you know of my too quenchless drouth:  
My sister, I keep faith with love, not lovers.

Some of Gidlow’s poems are unexpectedly earthy

Let none speak sadly of October,  
I, Elsa, from the peak of years,  
Say this: I have loved all seasons.  
 (“From the Peak of Years”)

The potential for double meaning in the final line is, of course, deliberate. Elsa Gidlow has, indeed, loved every season of her life, and in every season she has loved.

# Paedophilia: A Radical Critique

Continued from Book Review page 1

It would be interesting to have O'Carroll's comments on this, particularly since there are widely differing positions on the traditional family within the movement to liberate adult/youth sex. Some pedophiles tend to romanticize the family since it is one situation where adults are allowed a high level of intimacy with children. The newsletter of the Childhood Sensuality Circle (CSC) has published several articles which suggest that if you added incest to the nuclear family, you could "cure" sexual problems like homosexuality and sadomasochism, and prevent nuclear war as well. CSC rarely challenges the subordinate role of women in the family. By his silence, O'Carroll seems to be giving his consent to a conservative politic on the family.

He also ducks the question about whether there are basic differences between heterosexual and homosexual cross-generational relationships. He is supportive of both, and throughout the book he uses the pronoun "she" to refer to a child, unless he is discussing a specific man/boy relationship. However, almost all of the relationships he describes are between men and boys, not men and girls. This is really a book about man/boy love, not paedophilia in general. And he seems to have met only male pedophiles. Female pedophiles are rare, but they are not nonexistent. O'Carroll, like most gay male pedophiles, theorizes that women sublimate their sexual interest in young people by having children. This is intellectual laziness. Women have a genital sexuality, and dressing your baby up is not the same thing as having a sexual experience with a minor. Sadly, women in general are pretty invisible in this book. O'Carroll uses the generic term "feminists" whenever he lists the enemies of paedophilia, but he doesn't seem to have much information about the sex debates within feminism and the variety of positions that feminists have taken on this and other controversial sexual issues. He isn't anti-feminist; he just hasn't done his homework.

There's another area where he hasn't done his homework, and that's sadomasochism. The only book he'd read about S/M is Robert Stoller's *Perversion: The Erotic Form of Hatred*. This is a silly pseudoscientific work that contributes about as much to sexology as Krafft-Ebing and Florence Rush. O'Carroll repeatedly uses the term "sadomasochistic" as an epithet and compares this type of sex unfavorably to the "gentle, loving" sex which takes place between adults and children. He assumes that S/M people feel

hostility toward one another, that S/M is the result of childhood trauma (his favorite example is parents beating children), and that S/M porn is violent and can encourage people to become sexually violent. This is annoying and weakens O'Carroll's credibility.

My most serious criticism of *Paedophilia* is that it is not radical enough. O'Carroll does not challenge the right of the state to regulate sexuality. This is most clear in his chapter "Towards More Sensible Laws," in which he presents the PIE's recommendations for reforming Great Britain's age of consent laws. O'Carroll says, "I want to suggest immediate, pragmatic steps that can safely be taken in the United Kingdom as it is (and, with modification, in other western societies), not as I would wish it to be... I want to show that what we in PIE have to say is not just a lot of indulgent theory that would never work except in impossible conditions of an ideal society, but that we have our feet firmly planted on the ground." (p. 106)

PIE proposes abolishing age of consent laws. O'Carroll says this is consistent with PIE's belief that there should be a "general freedom, upheld by the law, for individuals to engage in any sexual activities that they freely choose." (p. 111) [However, PIE also accepts that "it should be an offence to indulge in any sexual activity or display where it can be observed by others and cause them annoyance." (p. 111) Apparently a critique of laws against public sex is not within the scope of this book or PIE.]

Rather than an arbitrary age of consent, PIE proposes creating age groups, with the right of the law to intervene diminishing as the children within each group become older. Below the age of 4, PIE assumes that even though children may enjoy sex, they cannot *express* their consent; therefore, sexual contact with them will be forbidden. This is inconsistent with O'Carroll's position that any sex which is not offensive, unwelcome or painful to the child is good. I wonder why, if parents can feed and clothe their children without permission, they necessarily need the blessing of the state to masturbate them at night while reading them a bedtime story.

In age groups above 4, sex between young people and adults would be permitted. However, the child, a parent or other concerned adult could bring a complaint if they felt that sexual activity with a particular adult was undesirable. This complaint would be handled civilly, not criminally (unless a child complained that he or she had been forced or coerced), by a court

which could issue an injunction against the adult seeking further contact with the child, if the relationship was found to be not in the child's best interest.

This proposal is certainly better than our present system, where minors are simply presumed to have no ability to give any consent to engage in sex, and their adult partners can receive long prison terms for behavior that is neither violent nor harmful. However, it leaves power over the child's sexuality in the hands of adults who can bring a complaint against a pedophile, which is no little threat, even if no prison sentence can result. It also leaves the final decision about whether or not the relationship is good for the child up to the courts.

PIE's proposals are radical only because the majority will adamantly reject them. Surely this is not how most pedophiles want their sexuality to be treated by the state. It is absolutely essential to lobby for reform of the sex laws. But it is next to impossible to liberalize such laws, and once a sex law is on the books, it tends to stay there for decades, if not centuries. Given this harsh political reality, it is a mistake to begin a lobbying effort with a compromised agenda. The gay movement has worked to decriminalize sodomy, not to make it possible for outraged heterosexuals to bring a civil complaint against "offensive" or "blatant" homosexuals. No sexual minority should lobby to create a state bureaucracy with the power to intervene in consensual behavior.

To balance that out, O'Carroll's treatment of the issue of "kiddy porn" is a delight. He points out that making this material illegal creates conditions under which child models for pornography are terribly and cruelly exploited. He demythologizes the entire topic by candidly describing what type of material is actually available and what role it plays in his sexuality. He suggests that all sexually explicit material be decriminalized, and that the government fund "artists working in the field of erotica, including child erotica, thus encouraging the emergence of really first-rate noncommercial material." (p. 202) This material should deliberately be priced to undercut the market for material produced only to make a profit, without regard for the feelings of the models or the consumers. He also suggests that in a legitimate sex industry, child workers (like other models) could be protected by laws which would insure they receive a minimum wage and decent working conditions.

*Paedophilia: The Radical Case* is an honest, well-written, accessible book that provides not food, but a feast, for thought. I hope it reaches the wide audience it deserves.

## Feminism, British-style

Continued from Book Review page 3

to be left alone. Lesbianism doesn't come off as the culmination of a feminist perspective; in fact, there's some speculation that it might be genetic after all.

The anthology manages to present *Spare Rib* as a feminist journal which crosses class lines and maintains strong connections with institutional and legislative issues relevant to women's lives, and it does have some articles from the Black Women's Movement in England. But it is also clear that the connec-

tion with anti-racist and gay/lesbian struggles is not as strong as one would hope from a journal with such progressive goals. *Spare Rib* seems dedicated to deriving feminist theory from working class situations, and from the experience of women in other countries, both European and Third World. And so it seems odd that it has not reached out further to make connections with other struggles against oppression.

## In the Cards

Continued from Book Review page 2

tics, to survive the Christian persecutions of the middle ages.

*Choice Centered Tarot* includes an excellent section on the structure of the tarot deck, explaining its cyclical, non-linear aspects. Not only the suits, but the numerical sequence of the cards in each suit, have meaning. These meanings involve emotional cycles and phases that everyone will find familiar. Understanding the structure of the deck will certainly allow for a more feminist, anti-traditional use of the cards.

Fairfield also explains how the reader can design her own layout, based on her intended use of the cards. Rather than use the standard card layouts and designated meanings which have been passed down by centuries of tradition, a reader may choose to design her own. For example, a layout intended to address a specific issue in her life, such as "Do I want my current job?" could be quite different from a layout used for a more general reading, when the reader might be asking, "Who am I in my life right now, anyway?" Also, the reader is encouraged to assign her own meanings to the cards, based on her personal emotional response to the images. In a sense, Fairfield is giving the reader permission to reject tradition and ritual in order to use the cards in a manner more suited to her individual needs. By showing these ways to use the tarot in a more independent and flexible manner, Fairfield is also pointing out the limitations of attempts to update the tarot which only change the pictorial images on the cards and update the terminology. If the tarot deck is to be used in a feminist manner, not only must oppressive imagery be rejected, but esoteric and occultist attitudes about the structure of the deck and the layout must also be dis-

carded. To do this without losing the mystical ambience of the cards is quite a task, but Fairfield does well. She respects the tarot deck and is by no means out to debunk it; rather, she wants people to have more power over their use of the deck, so that the results will be more powerful for them.

The weakest point of the book was the section in which the standard meanings of the cards are given, in Fairfield's version. I found her language sketchy and unstimulating, particularly in contrast to the Gearhart/Rennie explications. For example, for the "Eight of Cups," Fairfield says, in part, "Now it's time to reflect on some of your relationships and think over what you like and don't like about them." (p. 49) Gearhart/Rennie write, "A journey that takes us over the river of the unconscious to we know not where... the querent may be breaking with ideas, values, or relationships which have outlived their relevance. She journeys to a different and deeper place." (p. 70) Perhaps it's just personal taste, but I prefer the poetical imagery of Gearhart/Rennie. But since Fairfield's emphasis is on structure, while Gearhart/Rennie's is on the meanings of the cards, the two books do complement each other well, and I would certainly recommend both together to anyone interested in feminist use of the tarot cards.

(A Feminist Tarot is available from Persephone Press, Inc., P.O. Box 7222, Watertown, MA 02172, for \$5.00 plus \$1.00 postage/handling. The Elf and Dragons Tarot Deck, designed by several lesbian artists, is available from P.O. Box 609, Woodstock, NY 12498. Current price is not available.)

## Blues

Continued from Book Review page 3

The photographs and sheet music add impact to the text. But the newspaper advertisements for Rainey's records, directed at blacks, are a revelation. They are also disturbing, because they incorporate all of the racist stereotypes of that era, so matter-of-factly. We've come a long way—maybe!

Lieb's welcome and well-researched "study" is the most comprehensive work on this catalytic artist/personality so far. For that much we should be appreciative. However, for this reviewer, the book evoked a sense akin to claustrophobia—a sense of



being walled in by the author's veiled politics and limited scope—resulting in uneasy suspicion about some of her conclusions. For example, she gives short shrift to the well-known, fundamental role of men of any color in the development of "the blues." Prior to the rise of the female "star," jazz-blues was mainly a male occupation. In addition, Ma Rainey's homosexuality or bisexuality, its consequences and impact on her work/life beg better and more attention.

What we need now is a broader, more objective and less exclusive account of Ma Rainey. She was an undoubtedly significant figure in the blues form and one of obvious interest to gay historians.



Paul Brouillette

## Jack and Jim: A Personal Journal of the Seventies

by Jim Brogan  
Equanimity Press  
P.O. Box 839, Bolinas, CA 94924  
1982, 174 pp., \$6.98 (\$7.50 post paid)

How does love work between gay men in the '80s? This autobiographical story strives to reveal the inner processes of intimacy between gay men. The work consists of journal entries selectively collected which string together a decade's worth of notes about one primary relationship. One entry has been included for every month between January 1970 and December 1980.

The reader meets Jim Brogan, recent Yale graduate, transplanted to California and teaching at San Francisco State. After the '69 student riots, Jim is fired for being a radical. He is angry, fearful, seeing a psychiatrist, and still working out family issues. The one thing he is sure of is that he deserves love. Well directed therapy and his career commitments keep him together and growing, but not deeply happy.

Yet he finds a great deal of comfort in body surfing and beach life while living out his own personal California dream-life.

A few years later Jack pops up. He is fresh, healthy, also from the East Coast, and ready for love. A short honeymoon and then into the fireworks. Now at this point, many gay relationships fall apart. Jack and Jim's relationship does not. How do they manage Jim's higher earning status and Jack's loser, more "happy-go-lucky" attitude? What keeps the power balanced? How do they handle the sexual confrontations and stresses gay men inevitably feel in intimate relationships? How does each mate's family fit into the puzzle? These questions are addressed and exposed in a personal, direct manner, yet they do not propose universal solutions.

Unlike fiction, this biographical style does not rest on conventions. The reader is not likely to find another book written like this one. It is embarrassingly honest, sometimes too cute, occasionally obscure, but for the most part fascinating. One of the greatest strengths of this work is that the reader can witness a very complex change in Jim Brogan. Jim Brogan as recent Yale Ph.D. writes clearly but his personal life is confused. In the middle of the book, after a few years in California, his language has slid to the edge of "mellow-land" and mimics psychobabble. By the end of the seventies, Jim is personally clear, and his language has sharpened and transformed into something deeper and more radiant, albeit still very "West Coast."

Probably many gay readers will find the aspect of their working open relationship most interesting and useful. In reading Jack and Jim, one might find their style choppy due to the brevity of one journal entry per month to tell a story of ten years. Yet this is a book worth reading if you've ever wanted, or tried to maintain, a genuinely intimate relationship.

—Terry Cavanaugh

## SEX: True Homosexual Experiences from STH, Volume 3

edited by Boyd McDonald  
P.O. Box 40397, San Francisco, CA 94140  
1982, 191 pp., illustrated, \$12.00

*SEX* is the third volume of true life sex stories collected from Boyd McDonald's extraordinary magazine *Straight to Hell*. The first two collections, *Meat* and *Flesh*, have gained an enthusiastic following, and both have become best sellers in gay bookstores. But what might have been a one shot deal—or at least a localized faggot phenomenon—seems to be spreading. Two weeks after *SEX* was published it appeared on the best seller list in the *Village Voice*—culled almost exclusively from straight bookstores.

Both *Meat* and *Flesh* have been reviewed in *GCN* so that there is not all that much to say about *SEX* except to quote the agile tongue of Mae West: "Too much of a good thing can be wonderful."

What is most interesting about the success of *SEX* (and *Meat* and *Flesh*) is that it puts to bed the tired, anti-sex ridden liberal cliché that pornography is boring. While it may be true that badly produced pornography is boring (as are badly produced operas, symphonies, and novels) *Straight To Hell* has proven again and again that an authentic sexual imagination is as potent as the real thing standing (or whatever) next to you. I use the word imagination, even though all of the *STH* stories are true, because the very act of writing entails a reimagining of experience. In his preface to *Meat*, Boyd McDonald wrote: "We have nothing to hide or be ashamed of. The truth favors homosexuals; that is why *Playboy* and the 'straight' press use fantasy instead." The power of *STH* (and these books) is the heady power of sex—experienced, reimagined, and then re-experienced by the reader: the



Paul Volpe

conducting of sexual from one person to another through the printed word. In a culture that tries to suppress any sex, the dissemination of it through mass-produced books is very threatening.

Three small complaints. Both *Meat* and *Flesh* had introductions by Charlie Shively and John Mitzel, respectively. While no intro is needed for *SEX*, it would still have been nice to read some witty, politically astute comments as a warm-up to the sex that follows. Printing and distributing books is a hard, usually thankless business, and Winston Leyland of Gay Sunshine Press has spent the last years performing it tirelessly, producing high quality material. The bindings, however, on all three of his *STH* series tend to snap and break, allowing the pages to fall out. (This is a particularly serious problem when the books are usually held with one hand!) The third and final complaint is that the titles of both *Meat* and *Flesh* convey concrete, physical images, while *SEX* is more of an abstract notion. My lover has suggested the alternative title, *Hole*. All in all, these are minor complaints for such a satisfying book. My only fear is that with all the good press and praise *Meat*, *Flesh* and *SEX* have received they may be in the unenviable position of giving pornography a good name.

Michael Bronski

## Talk Back! A Gay Person's Guide to Media Action

Alyson Publications  
P.O. Box 2783, Boston, MA 02208  
1982, 116 pp., \$3.95

Several months ago I saw an ad on TV for foam rubber bricks. Just in themselves they were pretty intriguing, but their intended use was even more so. They were designed for throwing at the television whenever something stupid, obnoxious, or offensive was shown—which is, of course, most of the time. I loved the concept—probably every gay man or lesbian has been tempted, at one time or another, to smash the TV, throw the radio out the window, or rip the newspaper to shreds. Still, somehow I doubted I would get much satisfaction from foam rubber bricks.

LAGMA has a better idea. LAGMA (Lesbian and Gay Media Advocates) is

a Boston-based group that has, in the three some years of its existence, been able to effect some real changes in New England media regarding gay and lesbian issues. *Talk Back! The Gay Person's Guide to Media Action* is a compilation of what they have learned in three years, and it is one of the best action guides of any kind that I've seen.

*Talk Back!* is a remarkably clear and well-organized guide for individuals and groups interested in making effective responses to distorted media coverage—or the lack of coverage—of our lives. There are chapters explaining how the various media operate, how to analyze media for subtle and not-so-subtle biases, how to respond by phone

or mail, how to meet with media representatives, a primer on publicity, and so on. The appendix includes style guidelines, common questions and answers, and copies of actual correspondence.

*Talk Back!* is simply written without being simple-minded, upbeat without being sappy, and always practical. Happily, no words are wasted on rhetoric: just solid recommendations for action and a continual, cheerful reminder of the importance of each individual taking responsibility for acting. *Talk Back!* is a real gem of a book, and, unlike foam rubber bricks, it could make a real difference.

—Will James

## Blood Sisters

by Valerie Miner  
St. Martin's Press  
New York  
1982, 206 pp., \$6.95

Primarily because of its rich intensity, this heart-rending novel about women and the Irish Republican Army took me two months to read and digest. The delay this caused in my getting to other reading matter was more than compensated for by the political education *Blood Sisters* gave me and by the unforgettable experience that resulted from my immersion in its turbulent pages.

Liz and Beth have mothers who are Irish-born sisters, but Liz's mother had emigrated to the United States, so Liz has grown up in California. As the book opens, Liz is a young journalist and free-lance writer who decides to cross the Atlantic and discover her heritage.

She makes the trip against the protests of her mother, Polly, who is best described by a few well-worn adjectives: uptight, rigid, bourgeois, unimaginative, undemonstrative. Polly has much difficulty identifying with Liz's ardent feminism and independent spirit; they do not have much in common as mother and daughter.

Liz arrives in London, where her cousin Beth and Aunt Gerry live and work. The warm, generous, easygoing Gerry is Polly's exact opposite; as they are identical twins, the extreme difference in personality is puzzling, but the contrast between Polly and Gerry is etched in sharp detail and is a highlight of the book—as is Liz's appreciation

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## My Brother's Image

by Mark Hamilton  
Avon Books  
New York  
1983, 160 pp., \$2.50

The gay detective novel, as a genre, has attracted a great many gay writers and readers, and now the gay historical novel seems to be coming into its own. Lolah Burnford's *Edward, Edward* was a milestone in the early '70s, and Anne Rice's *Cry to Heaven*, a hefty, richly detained account of musical history and gay antics, has just been released this year. While the novels of Mary Renault all take place in the pedestrian world of classical Greece, these newer works have a propensity to take

place in the 1700s. In some ways they bring to mind Brigid Brophy's dictum that the two most interesting things in the world are sex and the 18th century: both these things are what these new novels are most concerned with.

*My Brother's Image* is a modest novel about twins—both homosexual—in 1729 Holland. Steen falls in love with the painter Jan, while his brother Moenan becomes involved with the politics of the Holy Inquisition. Needless to say, the twins find themselves on opposing sides when the wicked Cardinal decides that the city of Amsterdam needs to be cleansed of its vices.



Paul Volpe

A paperback original, *My Brother's Image* is a bit short on the detail that makes up the bulk of other historical novels, but it is well written and convincing in the portrait it paints of its

Continued on Book Review page 8

BOOK  
GAY COMMUNITY NEWS  
SHORTS

BOOK  
GAY COMMUNITY NEWS  
REVIEW

BOOK  
GAY COMMUNITY NEWS  
SHORTS

BOOK  
GAY COMMUNITY NEWS  
REVIEW

My Brothers Image

Continued from Book Review page 7

time. While the story has a certain black and white quality about it—I imagine it’s hard to be ambivalent or “fair” about the Inquisition—it is always emotionally honest and sensitive. Mark Hamilton has a habit of slipping from slightly archaic speech into late 20th century Americanisms like “sort of” and “It’ll kill my folks.” But since the book is clearly meant as light reading, this is not very distracting.

One of the virtues, and I suppose the purposes, of the historical novel is that it can mirror our own times in the less complicated, more clearly seen past. It is obvious that much of *My Brother’s Image* is supposed to be a metaphor for the Moral Majority and present day collusion between church and state to inhibit personal freedom and repress

sexuality. This is not an overly ambitious goal, but a sincere one and, if the book manages to reach readers who do not usually think in political terms, it will have served another purpose than just giving pleasure.

It would be very curious to see what the cross-over readership of books like this are. What happens when the straight consumer of these novels accidentally picks up *My Brother’s Image* and finds him/herself rooting for the blond, blue-eyed Steen and his dark, Dionysian lover Jan in their fight against the evil Church?

The book has some pleasant sexual interludes—not unlike other bodice-rippers—and likeable characters that should please the fairly undiscerning reader. And, if it should make someone think, all the better.

—Michael Bronski

Spiritual is Political

Continued from Book Review page 2

performed rituals with other members of the Alliance, and found an overwhelming receptivity. Skeptics learned that the feelings of confidence, power, and euphoria they sometimes felt after a political meeting need not be left to chance, but were subject to manipulation by the rituals of magic.

In *Dreaming the Dark*, in her earlier book *The Spiral Dance* [Harper and Row, 1979], and in her political activities and teaching, Starhawk has revealed the implications of the idea of immanence, and applied them to spiritual and political activism. A constant theme in her work is that the separation of spirituality from politics is fallacious and historically aberrant, and that a spiritual approach to politics and a political approach to spirituality are not merely helpful, but necessary and natural.

Starhawk describes immanence as “the awareness of the world and everything in it as alive, dynamic, interdependent, interacting, and infused with moving energies: a living being, a weaving dance.” To believe in magic is to believe in immanence and “the art of causing change in accordance with will,” which is possible because everything is connected by the web of life. It is an old idea that has had relatively few proponents under the current religion of rationality. Whitman’s “Song of Myself” is about immanence in the self, and Martin Luther King, Jr.’s civil disobedience was informed by a sense of the absolute connectedness of all beings “in an inescapable network of mutuality.” Gregory Bateson, the anthropologist and philosopher, wrote of “the pattern which connects.”

Estrangement is the world view opposed to that of immanence, according to Starhawk, the view that the world is composed of independent, alienated units void of spiritual being. Estrangement allows for violence, waste, destruction, and oppression because those who have power over others — the rich over the poor, men over women, adults over children, people over animals — can only maintain it successfully if they are unaware of the living connection that exists between them. The object of their control is perceived as “the other” and not as another manifestation of the same essence.

Virtually all of us have been raised to think in terms of estrangement, and unlearning such thought-forms is a significant commitment. Starhawk believes that the most effective way of transforming destructive thoughts and behavior is through a

spiritual practice that is based on a belief in immanence. “Every change we make,” she says, “is a change in a relationship in which we take part.” Magic, then, is not a way of transcending everyday consciousness, but of investing it with a deeper meaning.

If religion is the soil of culture and politics, then one of the roots in that soil is sex and the erotic. This is the core of Starhawk’s argument: the erotic is “the realm in which the spiritual, the political, and the personal come together.” Unfortunately, Starhawk weakens her case for this assertion by delaying its summation. An excellent appendix entitled “The Burning Times: Notes on a Crucial Period of History,” is a wide-ranging essay that draws connections among witch-burnings, the land enclosure movement, Puritanism, and the rise of capitalism and professionalism. It draws on systems theory, class history, feminism, theology, and other disciplines without being glib, misinformed, or simplistic. The essay is the most convincing argument she makes for the connection of sex and spirit and politics, and her decision to relegate it to the end of the book is puzzling. Perhaps she underestimates her readers’ tolerance for “straight” history. Some of her remarks are suggestive, and made me wish for a fuller treatment, as when she writes, “There can be no escape into a private world of love and romance; because no one can love freely in a society based on domination.” And, “Today, as long as we remain cut off from the sources of deep feeling in our lives, we remain avid consumers of packaged substitutes for feeling.”

*Dreaming the Dark* is not always comfortable reading. Even the most politically correct will squirm under Starhawk’s penetrating gaze. She leads us to see that even our smallest act is the culmination of a whole network of personal and cultural assumptions. Nothing exists in a valueless wasteland: the hierarchies still found in supposedly progressive, radical, or new-age groups share the same root as those of fascist states or large corporations; the demand for “correctness” in some groups is merely a garden variety tyranny.

Blood Sisters

Continued from Book Review page 7

of an aunt whose warmth gives her what her own mother could never provide.

Beth, who is a physically similar but slightly plumper version of her attractive red-haired cousin Liz, is heavily involved in the Provisional wing of the Irish Republican Army. Her activities involve considerable danger.

Liz is disturbed by Beth’s political activities and begins to confront and challenge her cousin on feminist grounds, saying that women’s interests are more important and should take priority over religious/ethnic/nationalist interests. She is so attuned to feminist concerns—nurturing, preservation of live and limb, sisterhood—that she cannot forgive the IRA’s use of violence.

Liz also objects to some of the more macho characters in Beth’s Provo organization, but there is a more-than-political reason for Liz’s opposition; she has been attracted to her cousin since her arrival in London and it is becoming increasingly painful for Liz to see Beth spend so much time with

her Provo boyfriend.

Eventually Beth’s boyfriend shows his true nature: politics take priority over Beth, who is simply a pawn. Eventually, also, Liz has her first affair with a woman, but that relationship is also unsatisfactory. Then Liz’s brother Larry arrives in London, and Liz feels real pain as Larry and Beth become involved with each other and with intensified Provo activity.

The book sometimes moves slowly—laden as it is with rich, heavy detail—but builds to a crescendo. Political involvement intensifies, Polly’s postponed visit approaches, Liz’s passion for Beth mounts, Gerry prepares to reveal her secret, and Larry, Beth and Gerry become involved in a web of danger.

There is tragedy, heartbreak, violence, love and passion in this novel, and the characters are superbly drawn. *Blood Sisters* is one of the outstanding lesbian/feminist novels of recent years. Its political contribution is impressive, its plot unique and its love story memorable.

—Marjorie Morgan

As challenging as the ideas are, as unnerving the critiques, few readers will put down *Dreaming the Dark* unfinished. In the first place, Starhawk seems to have acquired an extraordinary sensitivity to the sounds and rhythms of language through her association with spells and chants. Many passages read like poetry. She has impressive rhetorical skills — not sophistic, deceiving rhetoric, but an awareness of the power of words to move people to positive action. Most important, the book is a piece of progressive, careful, and honest scholarship. Starhawk’s bibliography and notes reveal a learning that is wielded gently, not in order to intimidate the reader or slander colleagues or gain academic tenure, but simply in order to share information that can deepen our lives.

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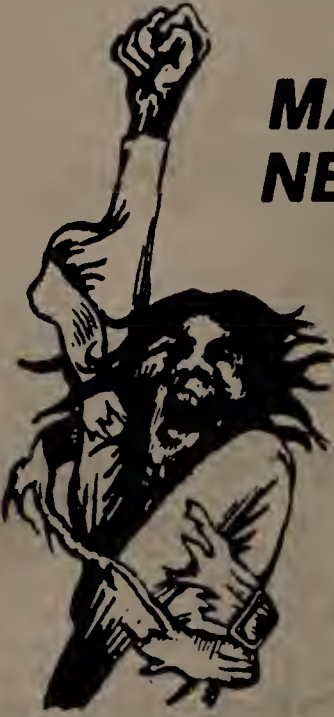
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## Harry Hay

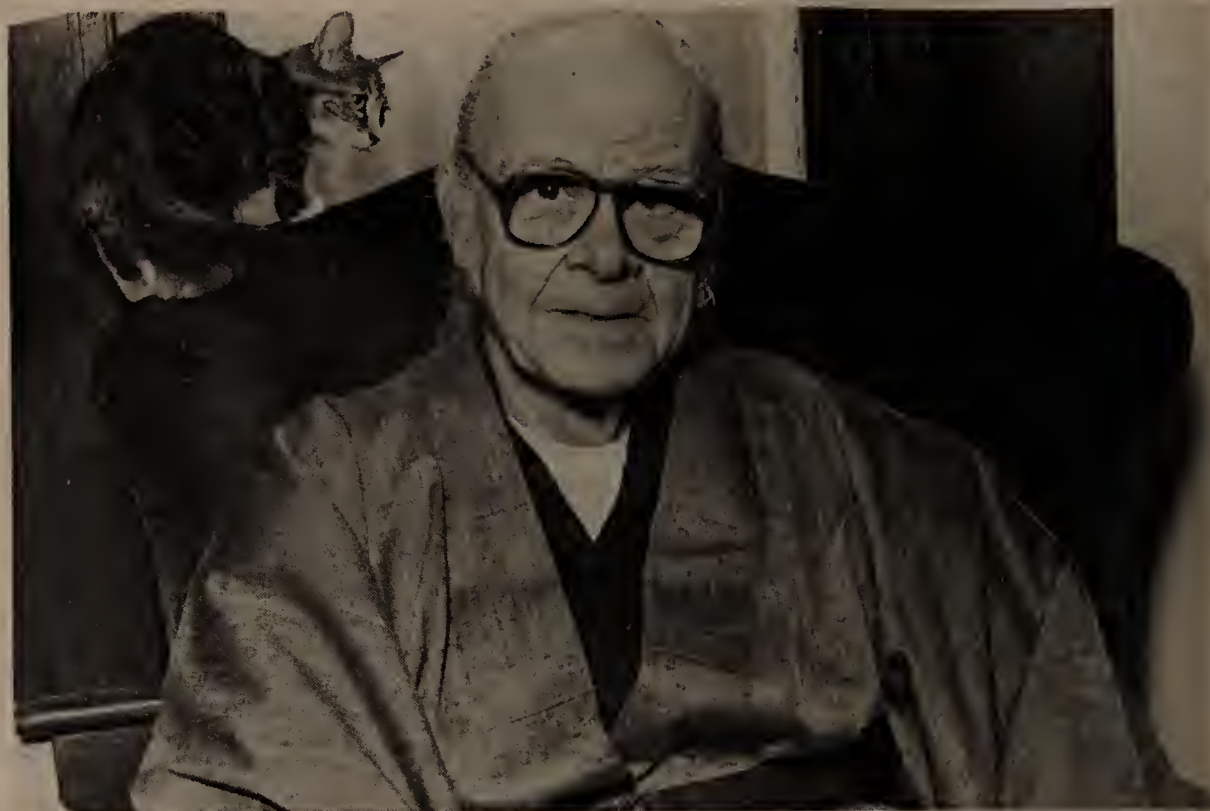
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But here the question about the nature and purpose of political and social theorizing arises. Hay is thoughtful and knowledgeable about theory and is a life-long activist (he left the Communist Party to found Mattachine and has worked consistently in progressive causes since then). The political theory in which he is steeped has never pretended to be objective but has

And, at any rate, Hay's subject is more gay potential than gay reality. He urges gay men, in fact, to redefine themselves anew, as a step toward self-direction, just as he did when he first introduced the word "homophile" to replace the heterosexually-coined "homosexual." "It is time," Hay told his listeners at the Arlington Street Church, "for us as gay people to rethink our

lective subjects.

Hay argues that we should prepare ourselves for our special role in history. "I'm saying this is the reason why Mother Nature has thrown us up millenia after millenia, is that one day our type of consciousness will all of a sudden be necessary to get us through the new ice age. If we are there and have it developed when all of a sudden the



Marie Favorito

sought to change history as much as to describe it.

There is at least a kernel of truth in Hay's statements about gay males. Gay male radicals, those most likely to have overcome imitation of heterosexuals and to have sought what is uniquely gay, generally accept implicitly at least the desirability of non-hierarchical and anti-authoritarian politics.

lives."

Hay is no more a separatist than he is an assimilationist. There is consistency in his belief that gay people can be part of society by recognizing as real, valid and important the ways we are apart from it. Subject-subject consciousness is our contribution, as a whole, self-conscious, self-contained people, a collective subject in a world of col-

time comes for it, we should be ready to teach it."

Hay stressed in his interview with GCN that he is not urging specific political acts. But as more and more lesbians and gay men become involved in anti-nuclear and anti-military struggles, Harry Hay's beliefs are already being put to the test.

## "You Can't Be Too Cynical About Show Business" Without A Trace of Heart

*Without A Trace.* Directed by Stanley Jaffe. Screenplay by Beth Gutcheon. With Kate Nelligan, Judd Hirsch, David Dukes, Stockard Channing.

By Michael Bronski

*Without A Trace*, can't seem to make up its mind what it wants to be: a police-detective story, a family drama, or a profile of a courageous woman. It manages to avoid all of these classifications and boils down to a ghoulish and rabidly homophobic movie wrapped in stylish and expensive packaging.

The film begins with Susan Selky (Kate Nelligan), a Columbia professor, sending her 6 year-old son off to school. When he does not return home that afternoon she calls the police and an intensive investigation begins. Most of the film centers on the methods used by Detective Al Menetti (Judd Hirsch) to locate the boy and the efforts of Susan to remain calm and cope with the growing fear that something terrible has happened. As time goes on and leads turn up false or suspects are discarded, it becomes apparent that Alex Selky (Danny Corkill) is not going to be found.

*Without A Trace* exploits the audience's anticipation and expectation that something terrible has happened to an innocent child. Visions of murder, molestation, torture, and sexual abuse are dangled in front of the audience to both titillate and keep our interest for almost two hours. The film seemingly exists solely to "entertain" us with the notion of violence happening to a child. This is unlike the traditional adventure, or even fairy tale, where there is always the

chance of danger befalling a child; those tales show children interacting with the world. *Without A Trace* exploits the vulnerability of children and makes them the perfect faceless — since this particular

(Keith McDermott), as a house cleaner. Half-way through the film it is discovered that he is not only a convicted sex offender (with minors), and has an apartment filled with S/M gear, and has just



*Without A Trace:* Kate Nelligan plays mother whose six-year-old son is missing.

child missing for the most of the film — victims. And of course, the companion fear *Without A Trace* conjures up is that any harm that befalls Alex is caused by a homosexual. There is no way to avoid this fear, even if unstated it is going to be foremost in the audience's mind, especially with the present media hysteria about NAMBLA. But *Without A Trace* goes one better and then tries to pretend it's all right. Susan employs an out-of-work actor, obviously homosexual, Philippe

picked up and whipped a 14 year-old boy prostitute, but also he has a bloodied pair of Alex's underpants in his coat pocket. This, however, turns out to be a red (or is it lavender?) herring. Susan goes to the police and gives a (sort of) pro-gay speech (that most child molesters are heterosexual, etc.) and we finally discover, at the film's end, that Patrick is not guilty. All of which adds up to a pile of shit. *Without A Trace* does not have the ingenuity or courage to make its audience deal with their

Continued on page 9

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## Without A Trace

Continued from page 8

homophobic assumptions. It safely tells us that Patrick did not commit the crime — although he did commit many other disgusting, heinous, and despicable acts involving children, sex, and torture. (Docs screenwriter Beth Guteheon realize the minuscule overlap between pedophilia and S/M? The odds that your average out-of-work actor/gay housekeeper is also an S/M pedophile are pretty small; to throw all these things — acting, housekeeping, homosexuality, S/M and pedophilia — into one character in one movie is not only ludicrous, but shows a certain premeditation and determination to gay-bait your audience.)

*Without A Trace* is not only homophobic and exploitative, it is a reflection of all the cultural weirdness about children. The program notes for the film go on at length about "compassion," "humanness," and "courage and hope," but the cold-blooded manipulations of the film are frightening. It preys on our feelings about hurting children, and sets them up as little sentimentalized cherubs to pluck on our non-rational heart strings.

While reviewing the film Jeffrey Lyon and Neil Gabler on the popular *Sneak Previews* TV show both felt obliged to make extraneous comments on (1) their marital status and (2) their paternal feelings (although Gabler was reduced to discussing his projected paternal feelings since he has no children). I think it's the film's homophobia that brings out the first reaction (i.e., parents are strong compassionate and human while queers are disgusting). The second set of feelings are those of power and projection. The flip side of helpless children is showing that they must be protected — the film's nightmare vision, and emotional punch, is showing adults out of power and as helpless as the children.

American culture is so fucked up about children it's hard to know what's coming or going. As reflected in movies we seem to have

come full circle to some pre-WW II, almost Victorian notions. The '50s showed James Dean and all those other slightly disenfranchised teenagers. The '60s turned them into slightly more menacing hippies and druggies. Suddenly the '70s began presenting children as the devil incarnate: *Rosemary's Baby*, *The Exorcist*, and the new version of *Andy Hardy Grows Up* — *The Omen I, II, and III*. Now the '80s have begun with *Kramer vs. Kramer* (produced by *Without A Trace* director Jaffe) and would have us fret endlessly over blond, angelic children. At least *Kramer vs. Kramer* had the integrity to be a four hankie weeper; *Without A Trace* is heartless in its exploitation of fear.

The new right has been talking about saving and protecting "the children" for almost 10 years. The devil-kids of the '70s betrayed what the culture really felt about children. The new trend might seem the mirror image, but just because fear and loathing is replaced by slippery sanctimoniousness doesn't mean that the needs or realities of children are being met. *Without A Trace* is loosely based on the disappearance three and a half years ago of Manhattan schoolboy Etan Patz, who, in fact, was a neighbor of novel and screenplay writer Beth Guteheon. The week the film opened, police and F.B.I. revived the case in an attempt to add fuel to the growing "get NAMBLA" campaign (see *GCN*, Vol. 10, No. 25). There is probably no connection between these two events (although as John Mitzel says, "You can't be too cynical about Show Business."), but it is certainly true that the F.B.I. and the film's makers are sniffing the same cultural winds.

Under the guise of being about an "important issue" *Without A Trace* manages to insult and exploit its subject matter and its audience. Heartless, rather than heartfelt, it plays on the worst possible public prejudices and fears. It is, unfortunately, a film whose time has come.

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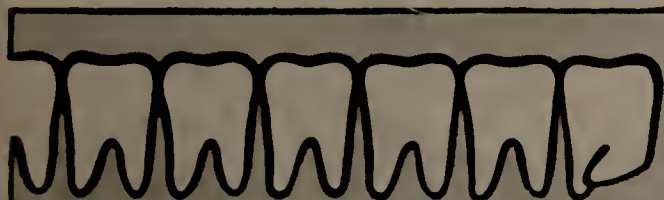
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LF sks mature resp LF 25+ to share nice 2 1/2 bdrm dup apt nr Mass Ave in Lexington easy commute to Boston or 128. Yard, quiet, 175 + util. 862-4029. (35)

Cambridge GWM skng 2 to share 3 br apt w/LR, DR, Kitchen, near T. Pref nonsmoker. 576-0599 eves/wknds. (35)

LF friendly & indep sks same 25+ to share lg 6 rm apt in Somerville. \$190 + . 625-5889 AM & PM, keep trying. (36)

### ROOMMATES

LF couple looking for same to share 4 br home in Gr Lawrence area. Single(s) welcome. \$250/mo in advance inc heat & util. (617) 686-5381. (37)

Co-op hsid mixed L & straight. Sks feminist woman for Apr 1 open. Lge bdrm w/perch lge hse nr Gr line. JP nr Pond. 180+ util. 522-7466 or Lisa 732-1260. (36)

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## GCN SPECIALS

If you have paperback (especially gay) books that you've read and don't want, the Prisoner Project would like them to send out to prisoners: Fiction or non-fiction, gay or straight; many of our prisoner readers are in for "crimes of love" (outdoor sex, man/boy sex, etc.), and books on these subjects are much sought. Please call Mike at 426-4469 about bringing them by, if you can. Thanks.

The GCN typesetting machine needs to be kept cool (don't we all???) and we'd like an old back up 8-10,000 BTU air conditioner (it doesn't have to be old, if you'd like to bestow a new one upon us; we're not agist, after all) for a summer day when the one we've got now, gives up the ghost and the typesetter goes berserk with the heat. Call Mike at 426-4469 if you've got one that works that you'd like to get rid of. Thanks.

### GOT A NOSE FOR NEWS? AN EYE FOR VIEWS?

You too can become a counterculture Clark Kent and/or Lois Lane. GCN is looking for a few good news reporters to cover city and regional beats outside of our own little Boston. We can't pay you a cent, but you'll get a nifty press card and all the social-climbing advantages of being able to identify yourself as a reporter for GCN! All this PLUS you'll get to talk to the charming and suave news editor. Don't wait! Call or write today!! Contact Sue at GCN, 167 Tremont St., Boston, 02111 or dial (617) 426-4469.

### HELP US WITH OUR DRAWERS

We need 3x5 card files. Mike says he'd like the kind with 3 drawers across. I don't know how many down. You have to ask Mike about that. If you have any such items, please call him at 426-4469. This is not a sex ad.

### LET THERE BE LIGHT!

Various GCN staff members are being subjected to fluorescent lights against their will. Please help alleviate this desperate situation. Please send us your extra incandescent table or floor lamps. Thanks. Call Mike, Cindy or Nancy at 426-4469.

### DEAR ADVERTISER

If race is not a crucial issue for you, why put it in your ad? It is not a required formula: GWM, GWF are not necessary; GM, GF would do as well, unless you really want it otherwise.

## ORGANIZATIONS

### IDENTITY HOUSE

Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5 pm Sat. for women, and Sun. for men. Free walk-in counseling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. (212) 243-8181.

Are you interested in forming a gay Communal Retirement Center? Join others in the Ganymede Society who are forming now. Write: Ganymede Society, c/o Karl Volk, 43 Whittier Blvd, Poughkeepsie, NY 12603.

New women's media gp committed to lesb. education outreach thru media sks mems. Need assistance w/marketing, graphic design, fundraising, media work. Letter of interest &/or resume to Women's Educational Media, Inc., 36 Colwell Ave., Brighton, MA 02135. 367-2086. (8)

### LESBIAN SOCIAL ORG

Lesbian social group forming in Malden, Medford, Everett area. Both couples & singles welcome. For info GCN Box 633. (33)

### WOMEN PRINTERS

Typesetters, press operators, strippers, blindery-workers are invited to join us in regular potluck meetings. Compare notes about your job — hear informal talks on occupational safety, union organizing, etc. — help work on a newsletter and other projects. For meeting times and locations call 547-5038.

### DO YOU SECRETLY LUST

After wimmin in black habits? Do you picture your soul liberally sprinkled with black specks reminding you of your venial sins? Do you feel guilty whenever you're enjoying yrsf? Confess! Join ex-Catholic dykes group. Call Jill 426-4469.

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BOSTON LESBIAN/GAY CATHOLICS Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston MF 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON, 355 Boylston St., Boston, MA 02116. (c)

### GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information in gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800 from noon til midnight.

### GAY LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN Calendar, call (617) 782-8894 or write PO Bnx 11, Camb, MA 02238.

### D.O.B.

Suppt orgnzn for lesbians, 1151 Mass Av, Camb, Old Bap. Raps evry Tues, Thurs 8 pm; 35 pls rap 2nd Wed, last Fri. 8 pm & 3rd Sat. 7 pm; Parents & Co-parents rap 1st & 3rd Mons, 8 pm. Softball evry Sun 3 pm Apr-Sept, weathr permtn. Magazine Fld. Bimonthly mag FOCUS \$8. Mnthly social & fndraising event. Info & office hrs 661-3633. All women invltd to participate.

## PUBLICATIONS

Free T-Shirt with \$35 mail order! Annotated Lesbian/Feminist bk & record catalog for two 20¢ stamps. Womankind Books, Dept GCN, 10 W. Carver St., Huntington, NY 11743. MasterCard & Visa!

Socialist-Feminism Discussion Bulletin; articles on: Trends in the women's mvt, reproductive rgts, lesbian/gay liberation, community org. wk-ing women, soc-fem theory. Available from: SOLIDARITY. A SOCIALIST-FEMINIST NETWORK, 725 O'Farrell #35, SF, CA 94109. (415) 775-7213. (\$3.95 including postage.) (c)

Subscribe to BIG MAMA RAG, a monthly feminist newsjournal. \$6 per year, \$10 outside the U.S. FREE to prisoners. Contact BMR, 1724 Gaylord, Denver, CO 80206.

### GRAB ITT

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GUARDIAN: Independent radical news-weekly. Covers Gay, women and minority struggles, and international progressive movements. Special offer 4 issues FREE. Write Guardian Dept. GCN, 33 W 17th St., NY NY 10011. (ex)

Monthly calendar of women's events in Maine, New Hampshire and Vermont, \$1 for sample issue, \$7.50 per year. Write: Full Circle, P.O. Box 235, Con-toocook, NH 03229. (15)

### PLEXUS

San Francisco Bay Area Women's Newspaper since 1974 brings you monthly feminist news, reviews, features, community forum, calendar & more. Subs are just \$8/yr; sample copy \$1. 545 Athol Ave., Oakland, CA 94606. (1/mo)

New Spring lesbian/feminist annotated booklist for \$1.00. Womansplace Bookstore, (GCN) 2401 N. 32nd St., Phoenix, AZ 85008. (41-10x)

### HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)



TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, *Prison Memoirs of an Anarchist*).



This place is extremely hard on us gay women. I have a lady here and we went to lockup twice for kissing (15 days each time). Listen you would really be helping me out a lot if you would put my ad in your paper so I could get some mail. I'm from New Jersey and since I don't know anyone down here it gets lonely. LuAnn PERCOSKIE, 150953, FCI Box 307, P.O. Box 147, Lowell FL 32663.

I'm 5' 2", 130 pounds of nothing but fun. But I'm choicely, and my choice is women. I'm seeking a lesbian friend. martha HUBBARD. Box A, C-12, Alderson, WV 24910

Please write. Annette PATERNOSTRO. Box A, FCI, Alderson, WV 24910

I'm interested in yoga, excersize class, aerobic dancing, and English literature (also Gay Lite . . .) I would like to know more about your magazine on such a life. I feel like I'm talking in love. I'm very nervous and excited, but would enjoy knowing more from the outside. Could you help me? Happily confused, Donnica ROGERS, N27307, P.O. Box C, Dwight IL 60420.

NOTE TO PEOPLE WHO WRITE PRISONERS: If you get no response (rare) from writing one of the prisoners, it may be because he/she has been moved to another prison (and they don't usually forward mail!). One of prisons' main ways to destroy attempts by prisoners to defend themselves with lawsuits and to form "unions" and social support networks generally is to keep moving the "troublemakers" (the type that read GCN, for example) from one prison to another. It is also a form of punishment for activism to move them away from where their families and friends live.

I am 6' tall and weigh 175 lbs. I'm French and Blackfoot Indian. As a friend, I'm loyal and trustworthy. I love music and play the guitar whenever I can get my hands on one. Dural JONES, #154-914, SOCF, Box 45699, Lucasville, OH 45699

Very lonely Hot black male seeks love, friendship. I am due for release in March, 1984 and will be returning to the Boston area. Seek correspondence with people in that area. Darlel HOLLOWAY, #10881, Indiana Dept of Corrections, Indiana State Prison, Box 41, Michigan City, IN 46360

Incredibly alone and lonely, I'd like to write to a mature, sensltive and easy-going man. I just want a friend, you know. R. DEELS, Box 607-Max., Carson City, NV 89701

Young black man would like to correspond with men and women for friendship and future plans. Race and size means nothing to me; sweetness does. Michael MURPHY, Box B-88647, Represa, CA 95671

I am 5'11", 170, brown hair, ocean blue eyes. I am a lonely Gay male lost w/out someone to love. Would like to hear from the same type. Don KING, #162-014, Box 45699, Lucasville, OH 45699

Slowly losing myself to loneliness, and mail call is the loneliest of all. I would like to hear from some person who can understand what loneliness is and lift this burden of despair from me. Jeffrey Lee DUPERT, #166-986, Box 45699, Lucasville, OH 45699

I enjoy plays, opera, movies, horseback riding. I read anything I can. My main joy is cooking. I believe I am well-mannered and cute. I am lonely and need a friend or two. Steve PROFITT, #16222, Box 7000, Carsen City, NV 89702

28 years old, 105 lbs. Have nobody in free world. I'm into B&D, water sports, whippings. Prefer young black males but will answer all. Charlie RUSSELL, #A019742, Rt 1 #6, Rippling Woods, Victor, MT 59875

GWM seeking Blk male, 30-50 for friendship/lover. I'm 5' 6", 170. Sincere only, photo please. John CRAWFORD, #14799, Box 41, Michigan City, IN 46360

5' 2", 116 lbs. I'm very pretty. I'm better known as Candy; most people don't even know my birth name. Will answer all; please send pictures. I'll do the same. Tom DARNELL, #40393, Box 900-5C, Jefferson City, MO 65102

Am 28, had the sad misfortune to make a mistake. Talk endlessly but am a good listener. Love to read; addicted to writing. I would like to hear from all who believe their gayness and are free enough to write a sincere man in prison. J m HARRIS, #122990, Box 220, Hominy, OK 74035

Lonely prisoner, 25 yrs old seeking friendship, possible relationship, needing help to relocate and find job. Answer all who reply. Douglas PUGH, #40621, Unit 27, Parchman, MS 38738

23 year old Cancer, 5' 11", 175 lbs. Enjoy the outdoors, good home cooked food, conversation. Very versatile, intelligent and understanding. William UMFLEET, #158-754, Box 57, MCI, Marion, OH 43302

Incarcerated musician/songwriter/poet/scriptwriter/artist/card designer seeking financial/supply support for completed/uncompleted projects. Please contact: Jessie WISE, #21669, Box 900, Jefferson City, MO 65102



5' 11", 180 lbs, age 27, full beard. My main hobby is body building, also like backpacking, camping, leather work. Michael HOWARD, #16801, Box 7, Deerlodge, MT 59722

I am a convict serving time here in Ohio. I don't receive letters from the streets. Could you run my name in your paper for correspondence. Louis MESSINA, #149-629, Box 45699, Lucasville, OH 45699

22 yr. old GM wishing to correspond with other gays. Please write to Stephen KALAKOWSKI, #79-B-324, Box 367, Dannemore, NY 12929

# Prisoners Seeking Friends

Marvin BROCKETT, #04206-164 Box 1000, Marion, IL 62959

Hope to hear from any boylovers or those sympathetic to boylovers like myself. In Love and Liberation, Duane BORDEN, C-25854-7325, Box A-East, San Luis Obispo, CA 93409

I am 33 years old, Aquarius. I like some sports, rock music, partyin', nature, honest people and friendship. Omar HASAN, #48853, WV Penitentiary, 818 Jefferson Ave., Moundsville, WV, 26041

Getting out early next summer, seek correspondence who have something in common with me, such as jailhouse paralegal work, left of center politics, holistic health, rock and roll, study of comparative religions. Hank PURCELL, #800662, Box 618-135 State Street, Auburn, NY 13021

I'm a very lonely person in need of friends that would enjoy corresponding with someone doing time. All letters will be answered. Hope to hear from someone who understands and cares about someone who wishes to correspond with someone on the outside world. Roger MCLEARAN, #166261, P.O. Box 45699, Lucasville, OH 45699

Young man, 5'7", 140 lbs., long brown hair and blue eyes. I need to meet others like myself who are for-real people. Will answer all. Michael GLEASON, #42190, Box 900, 4-A Room 5, Jefferson City, MO 65102

Editor seeks letters from prisoners about their true sex experience in prison and before prison for anonymous publication in his books. Prisoners will receive a copy of any book containing their letters. Only true accounts, not fantasy; just the plain facts, the real thing, written as you'd tell a friend, with four-letter words. Please send to Boyd McDonald, Box 977, Radio City Station, New York City 10101.

26 years old, 5'9", 175, red hair and blue eyes, a Leo. I would like to hear from any true people that are Bi or Gay that want a true friend and possible lover, if that's what time brings. Larry WILLIAMS, #B-042165, Box 747, 5-14, Starke, FL 32091



Would like to get in touch with any of your readers located in California. I feel in my soul and believe in my heart we can achieve more through the meeting of our minds in a land deep within the self. Steve BOZEMAN, #C55589 (D-554), Box 686, Soledad, CA 93960

Early thirties, 5' 1", 160 lbs., blue eyes, frosted hair, looking to correspond with anybody that is interested in helping a lonely, confused male that only recently came out of the closet. James COLSTON, #237176, Rt. 4, Box 1100, Rosharon, TX 77583

GM 36, 5' 8", 150 lbs. Brown eyes with brown hair and a very full beard. Looking for that special one person to love and receive love from. Is that special person you? Edward BEGHAN, #10081, Indiana State Prison, Box 41, Michigan City, IN 46360



# Calendar

## weekly events

### sunday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 3:30-5pm at Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 497-8282. Please send all BAGLY mail to: GCN, Box 10GY.

**Cambridge, MA** — Black and White Men Together of Boston meets at Paradise, 180 Mass. Ave. Second Sunday of each month. Info: Tom 536-3392 or Dick 247-3043.

**Cambridge, MA** — Overeaters Anonymous, lesbian meeting Old Cambridge Baptist Church, 1151 Mass Ave. Sun eves 7:30 pm, DOB office.

**Framingham, MA** — Tricounty Assoc. (Framingham, Milford, Franklin eves). Social and support group for gay and lesbian community. Meets Suns. Info: 376-4323 or 473-3529.

**Boston, MA** — "Musically speaking," women's music, ideas, announcements. WMBR, 88.1 FM. 1:30pm

**Boston, MA** — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

**Boston, MA** — Merrymount Music Society. Informal meetings and concerts for gay and lesbian musicians and music lovers. Info: 266-9423.

**Boston, MA** — "Sharing Voices," a monthly potluck supper and open reading for all women who write. First suns. Cauldron Experimental Theater, 22 Randolph St. (near Dover T Stop). 5pm Info: 542-8575.

**Boston, MA** — Boston's Other Voice. (WROR, FM 98.5) 11:30pm.

**Orleans, MA** — Shoreline, a social group alternative to the bars on Cape Cod, meets second Sundays. Info: Box 1614, Orleans. MA 02653.

**Acton, MA** — Central Middlesex Social Club meets at 7:30pm. Info: 263-4882. All are invited.

**Concord, NH** — Concord Area gay youth, support group for youth 16-22, rap session, and social time Carpoils & counseling available. Info: Scott or Joe 224-6931

**Keene, NH** — Potlucks and other fun get-togethers for lesbians. First Suns (2pm) and third Tues or Wed (6pm). Info: Keene Klon dykes, Box 261, Gilsun NH 03448

**Central VT** — Central Vermont Gay Men (CVGM) meets first Sun of the month for socializing, business and a meal. Info: Box 42, Barre, 05641.

**Orono, ME** — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union. UMO. 7pm.

**Northern VT/NH** — League of Gays (LOGS) meets third Suns. Info: (802) 626-3618 or write: Box 703, St. Johnsbury VT 05819

**New London, CT** — Gay and Lesbian Community at Connecticut College meets 1st and 3rd Sundays of the month. Info: 442-7458.

### monday

**Boston, MA** — Boston Lesbian and Gay Pride organizing has begun for 1983. The Committee meets the second Monday and Fourth Thursday of every month. Meetings at the Boston Evening Clinic, 314 Comm Ave (corner of Hereford) 7om. All are welcome.

**Waltham, MA** — Triskelion, the Brandeis Gay/Lesbian Coalition. General discussion group at 9pm. Usdan Student Ctr. Conf. Rm. C. Info: 647-4353, or Box 2792, Brandeis U Waltham, 02254.

**Nashua, NH** — Nashua Area Gays meet 8pm. Info: Tony 424-3252, or write: Nashua Area Gays, Box 3472, Nashua 03061.

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801

### tuesday

**Cambridge, MA** — Boston chapter, Parents and Friends of Lesbians and Gays meets 1st Tue of the month in conference room 1A Sherrill Hall Library, Episcopal Divinity School 99 Brattle, Info: 436-5393 or P.O. Box 125-S101, Arlington, MA 02174.

**Cambridge, MA** — Lesbian SM support group. Every Tues. 7:30pm. Info: 776-7957. Open to lesbians supportive of or into SM.

**Boston, MA** — Urania: lesbian and bisexual women's SM support group. Safe, non-competitive space for women of all levels of experience to share political and personal aspects of our sexuality. 131 Cambridge St. 7:30pm. Info: Hathor 623-7258.

**Cambridge, MA** — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass Ave (Harv Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633

**Pittsfield, MA** — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave 7pm (First Tues.) Info: 249-7691.

**Manchester, NH** — Manchester Men's Group, weekly support group for gay and bisexual men, meet Tuesdays at 7:30pm for coffee and discussion. Info: Jack 669-0096.

**New London, CT** — New London Gay Men's Forum, support group for gay and bisexual men. Info: 447-0155 (Noon to 7pm).

**Portland, ME** — Gay/Lesbian Alcoholics Anonymous meeting at First Parish, Unitarian. 425 Congress St. 8 pm. Open to all.

**Brattleboro, VT** — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

### wednesday

**Boston, MA** — Fathers in Transition, a group of gay/bl fathers meeting Weds. for friendship and support. Info: Exodus Ctr. 266-0612, or write: Fathers in Transition, c/o GCN Box 6, 167 Tremont St., Boston, MA 02111.

**Boston, MA** — Women, come strut your stuff at the Amethyst Women Talent Show (to be held on April 23 at the Cambridge YWCA). Contact Judith before April 15 for more information at 254-3795 (evenings). We welcome new, old and untried talent.

### mar 19 sat

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) will hold a dance for youth 22 and under, free of charge at St. John the Evangelist Church, 35 Bowdoin St. 8pm. Call 497-8282.

### 23 wed

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) will hold a discussion on "Moving out/Being on your own" at 7pm at St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill) Info: 497-8282.

**Cambridge, MA** — Women's Center Informal weekly discussions. This week's topic is Coming Out. 46 Pleasant St. 8pm. All women are welcome. Info: 354-8807.

### 24 thurs

**Boston, MA** — Boston Lesbian and Gay Pride Committee will be holding a general meeting. Committees now forming to organize the June 1983 Boston celebration. All New England welcome! Come to the Boston Evng Clinic, 314 Comm Ave. (near Auditorium T stop). 7pm. Info: 262-4777.

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY). New persons' meeting 6:30pm; general meeting and group discussion 7:30pm. For youth 22 and under. Evangelist Church, 35 Bowdoin St. (Beacon Hill) Info: 497-8282.

**Boston, MA** — Boston Gay Men's Chorus meets every Wed from 7-10pm at the YWCA, 140 Clarendon St. (So. End). Info: 625-3247.

**Boston, MA** — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop) 267-7573.

**Boston, MA** — Lunchtime for lesbians, isolated during the workday downtown? Interested in a lunchtime hangout/discussion group? Come to 80 Boylston St. Rm 855 (corner Boylston and Tremont). Noon. Info: 542-5188.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Bridgewater, MA** — South Shore Gay and Lesbian Alliance meets Weds. Info: 584-4997.

**Cambridge, MA** — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

**Cambridge, MA** — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

**Hyannis, MA** — Lesbian Support Group meets first Wed of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739

**Nashua, NH** — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the 2nd Wed. and 4th Thurs. 7:30pm. Business meets on 1st Sat. Info: (603) 889-1416.

**Hartford, CT** — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: (203) 232-9737 or 742-8203.

**Hampden County, MA** — Social/Support Group for Lesbians 8pm. Info: Debbie 532-5878 or Julie 532-4959

**Cambridge, MA** — Narcotics Anonymous Gay Meeting. 7 Temple St. (Central Sq.) 8:30-10pm. A twelve step recovery program for those whose "drug of choice" was other than alcohol.

**Cambridge, MA** — Boston National Organization for Women (NOW) Lesbian Rights Task Force meets 4th Wed. of month at 99 Bishop Allen Dr. (Central Sq.) Plan lobbying, public educ. and consciousness raising. Info: 661-6015.

### thursday

**Cambridge, MA** — Lesbian Liberation, an open discussion group. 8-10pm. Women's Center, 46 Pleasant St. Info: 354-8807.

**Boston, MA** — GCN proofreading. Call 426-4469 for details or stop by between 5 and 8pm. 167 Tremont St. (near Boylston T stop).

**Boston, MA** — Am Tikva Pre-Passover Seder. Hill House, 74 Joy St. (Beacon Hill). Info: 782-8894.

### 25 fri

**Boston, MA** — GCN VOLUNTEER NIGHT! Come help send out the paper to our subscribers. Refreshments and good times. And now finally an intercom at our downstairs door so you don't have to call before you get here. Come anytime after 6pm to our space at 167 Tremont St. (Near Boylston T stop).

**Keene, NH** — "Women and Health: Body, Mind and Spirit." 7th annual New England Women's Studies Association Conference. Tonight and tomorrow from 9am to 9pm. Barbara Ehrenreich and Madge Mackenzie will speak and there will be a wide variety of workshops and panels including one on myths and realities of lesbian relationships. Info: Ann 929-7390.

**Denbury CT** — The Gay and Lesbian Alliance of Greater Danbury meets on Fridays from 7:30 to 10pm in the Green Room of the First Congregational Church, corner of Deer Hill Ave. and West St. Tonight's topic of discussion will be led by the Hudson Valley Gay Men's Association and will be "the gay organization" functioning, problems, successes etc.

**Cambridge, MA** — Lesbian Mothers, a new support group for women dealing with the issues of being a lesbian mother. Women's Center, 46 Pleasant St. 8-10 pm. Info: 354-8807 (Diene or Sandy).

**Somerville, MA** — TV/TS Peer Support Group. Gender Clinic. Info: Mariha 668-8280.

**Northampton, MA** — Pioneer Valley Gay People's Alliance now forming. First and Third Thursdays. Info: (413) 588-5979.

**Cambridge, MA** — Lesbians with child and support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Northampton, MA** — Pioneer Valley People's Gay Alliance meets on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 584-7903 or write P.O. Box 181, Northampton, MA 01061.

### friday

**BOSTON, MA** — GAY COMMUNITY NEWS (THAT'S US!) ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVES. COME BY FOR A FEW HOURS TO OUR NEW SPACE AT 167 TREMONT (ON THE COMMON, NEAR BOYLSTON T STOP) ANYTIME AFTER 8 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WILL COME! INFO: 426-4469, THANKS!

**Cambridge, MA** — Amazon Lesbian Alliance Mt. Auburn Hosp. Living Rm, Clark Bldg. 8-9:30pm. Newcomers meeting from 7-8pm on the first Friday.

**Hartford, CT** — Your Turl, a weekly drop-in center for lesbian and gay teenagers 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

**Pittsfield, MA** — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425

**Concord, NH** — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931

**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm. youth 14-21 years of age. Info: MCC 272-9247 or Gay Help Line 751-3322 (eves)

### saturday

**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Help Line 751-3322 (eves).



**Boston, MA** — Chiltern Mt. Club. Regular scheduled sports and outdoors events. General info: John 275-1336; Linda 734-4066; John 864-0823. Volleyball: Jay 262-4896; Basketball: Kieran 232-7229.

**Boston, MA** — Front Runners/Boston, gay men and lesbian running club. Info: 300 Milford, Boston 02118 or 451-6364.

### 26 sat

**Boston, MA** — Gay Professional Men presents Brian McNaught and Gary LaFore in a discussion of the Boston Project. 8pm. Hill House, 74 Joy St.

**Auguste, ME** — Interweave potluck supper followed by a showing of Personal Best, a moving love story of two women athletes. All Souls Unitarian, 11 King St. 6pm.

**Cambridge, MA** — "Friends, Family, and Lovers: Key relationships in the lives of gay men and lesbians," an Exodus Center Conference at Andover Hall, 45 Francis Ave. Info: 266-0612.

**Cambridge, MA** — The Boston Chapter of the National Organization for Women will sponsor a legislative action day today with updates on reproductive rights, women in poverty, lesbian/gay rights and a lobbying workshop. 1-5pm. 99 Bishop Richard Allen Dr. Free, refreshments and raffle drawing. Info: 661-6015.

### 27 sun

**Cambridge, MA** — "Le Casa de mi Madre," a masked dramatic reading by Alejo G. Tijerina, at New Words Bookstore, 100 Hampshire St., 2pm, \$2. Info: 876-5310.

**Boston, MA** — Chiltern Mt. Club. Topstfield Audubon Sanctuary. Info: Charlie (617) 648-9185.

## coming events

**Boston, MA** — PROJECT PLACE orientation every Wed. at 6:30pm. Learn about our training programs, our services, and the community of volunteers who make up the Hotline, Counseling, and Drop-In Center. Join us at 32 Rutland St. (South End) or cell 262-3740.

**Salem, MA** — Gay and Lesbian Counseling Program of the North Shore Community Mental Health Center is forming a Coming Out Group for men — a support group for those dealing with stresses, confusions and questions about coming out. The group will meet on Tuesdays from 6:15 to 7:45pm in Salem. For more info call David Aronstein at 744-5322.

**Boston, MA** — FEMINIST FUN! The Second Wave, one of the oldest feminist journals in the U.S., needs new collective members to plan, edit and design the magazine and to organize cultural events to support it. Previous experience wonderful, but definitely not necessary. We're concerned with issues of race, class, age, sexuality, and religious and ethnic identity. For more info call Stephanie, evenings at 491-4818.

**The deadline for Calendar items is Monday at noon for the following issue.....**